step for think that Time

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THE END COMETH.—Next Saturday night concludes the year. It is a fitting hour. The last day of the week, the month, the year come together. The weekly monitions of Saturday night are strengthened by this event. The secular, worldly time of the week usually terminates in sacred suggestions. But this Saturday night is crowned with reflections far more solemn. The end of secular matters unites with the end of a very important time. How many have seen the end of all earthly things in the vanishing year! Their Saturday night of earthly work and time has come. They have laid down the instruments of labor, the bags of wealth, the honors of office, and greatest of all agonies, the joyful burdens of a quenchless love, and gone on into the midnight of death!

and gone on into the midnight of death!

Sorrow sits by the side of many a hearth. The old year mourns over the long grasses of graves, dug since the year began. The year 1870 was a headstone in their memory. It is a year of sorrow. Others find the year full of joy. It is their year of bridal, of the birth of their children, of the return of wanderers, of the conversion of the soul. A year marked in their memory with no gravestone, but with a white stone. Which is it to you? Are your memories sad or smiling? Do you look back on graves or garlands? Are you joyful or griefful? What matters it which? The tide flows on, flows ever.

"Our lives are rivers gliding free
To that unfathomed, boundless sea,
The silent grave!
Thither all earthly pomp and boast
Roll to be swallowed up and lost
In one dark wave."

How foolish is the talk of some as to the exclusive revelation of the goodness of God! The single fact of death, so dreaded, so unavoidable, answers all their prattlings. The measurements of time are its fingerpoint; milestones on the road to doom. "Thou turnest man to destruction, and sayest, Return, ye children of men." "Out of the dust were ye taken, unto the dust shall ye return." The end cometh. Are you prepared for its coming? Is your life hid with Christ in God? If so, death assumes another guise. Nay, it does not change its nature, but it reveals glory behind its veil. Life from behind shoots its rays through the gloom. Perhaps you first felt renewing grace this year. Rejoice in it. Abide in it. Grow in it. Turn not to the right hand nor the left. Be faithful in the duties of the Christian life. Love the class, the closet, the circle of prayer, the sanctuary. Give yourself wholly to this service of service. Then shall you rejoice whenever the end of time cometh, since it marks your journey to the skies, and the throne.

But if you have neglected this great salvation, put it off no longer. You have let gracious opportunities slip. O seize this your last chance of the year. Make this Saturday night holy with vows, heavenly with new-born life. If you refuse, you alone must bear it. Come to Christ, while it is called eighteen hundred and seventy. Be His now, and His when time shall be no longer.

The Fifth Semi-centennial of the Pilgrims was celebrated in due style at the Old Rock. Hon. R. C. Winthrop pronounced the oration, full of reminiscences freshly put, and of principles firmly stated, and, best of all, of the true faith boldly proclaimed. The addresses

at the dinner were good, the best being William Evarett's poem, which was so unusually happy that we give it entire:—

PLYMOUTH ROCK - 1620 - 1870.

Strike up the good old song once more, upon the good old day; The good old blood has reason yet the good old words to say: They've pressed us bard, these modern men, and blustered loud an

long,
To drown the ancient echoes of that good old Pilgrim song.
Now since the Lord has sent again the year of Jubilee,
Here comes our challenge, scoffers, to ring from sea to sea:
There's nothing this new world can show to beat the good old stock,
The yine the Fathers planted this day on Plymouth Rock!

You boys of rail and talegraph, say, whence did you derive
Your energy to trample, your genius to contrive?
Could you have borne an ocean voyage as patiently as they,
From August to December, with sermons twice a day?
Your wonderful inventions—say, have you got the skill
To make the Mayflower furniture, that multiplies at will—
The Edward Winslow tables, the William Bradford clock,
The Richard Warren high-backed chair, that came from Plymout

You're great on agriculture; it's arduous work to till.
Those broad, fat river bottoms, on which you sit so still.
A stubborn land, a atormy sea, they fought with spade and rod,
And found the chief productions were granife and salt cod.
Your population's spreading; with them was it begun;
One child born on the ocean, and in the harbor one.
And never did the Lord vouchasfe His increase to His fleek
Richer that the first control fleek extended on Plymouth Rock

Your beasted institutions, your colleges and schools."
To teach the whole world everything, yet leave us yet some fools;
Your companies that turn to stock all things beneath the sun,
And read our nation's motto, "the many lost in one;"
Your leagues and constitutions, pread like network o'er the land,
Are feeble to the cords of steel that bound the Pilsrim band.
And in itself one compact doth all their treasures lock,
Signed in the Mayflower's cabin, and sealed on Plymouth Rock.

That liberty you proudly claim of action and of thought,
Was all across the ocean by Scrooby's Pilgrime brought;
A harder need compelled them to leave a pescefal home;
They found a fiercer savage within these forests roam.
So in your honest triumph beware how ye withhold.
Due honor from your fathers, the mighty men of old.
At home they met unflinching, the cell, the recourge, the block,
And hare the lead's compastions lead from on Plymouth Rock.

We know the fun you love so well at Puritans to poke,
Your witches and your Quakers, and svery threadbare joke.'
Go read your history, schoolboys; learn on one glorious page
The Pilgrim towers untainted above that iron age.
From stains of mightiest heroes the Pilgrime' hands are clear,
In Plymouth's free and praceful streets no bigot's stake appear;
The sons of other saints may wince and pale beneath your mod
Harmless the fool-born jestim flows back from Plymouth Rock

Nay, let the strain soar higher; still louder swell the song; Gaim all the starry honors that to our sires belong; Two bundred years and fifty, brothers, this day have flown, Since first from out the godlese world our fathers came alone. Then France was flown with glory, and Spain was swol'n with pride And England rested in her might, and Rome the world defied — The seed of God, in tears was sown this day on Plymouth Bock.

One fourth of time's great cycle hath o'er the ages passed,
And the stroke of God's great vengeance the guilty finds at last
Helpless the Roman tyrant is shaking on his hill,
And Spain before a stranger boy must bend her haughty will!
The plains of France are trampled in gore by steel-hooted foes,
And England hears a warning in every brease that blows;
At all the godiess thresholds death's equal footsteps knock,
But peace and joy and safety are ours on Plymouth Rock.

The storm of God's destruction is sweeping o'er the skies,
The rains in wrath are falling, the floods in anger rise;
Woe to the men who on the race He loves have laid their hand,
And wer to all the foolish ones who build upon the sand.
Let rains descend, and billows swell, and winds their fury spend,
Our father's God from every ill the children shall defend.
No clouds can dim our nation's sun, no stroke our dwelling shock,
By great Jehovah founded this day on Plymouth Rock.

The Congregationalists grew merry and self-praiseful, in Tremont Temple, in the evening, Drs. Bacon, Manning and Thompson doing the chief of the talking. The day was crisp, clear, and cool, a first-class New Ergland day. The dear old fathers and mothers having been taken out of their graves, and made to sit afresh for their portraits, the same old pictures, by new hands, are put reverently back in their resting-places, while their children and principles go on multiplying, ad infinitum. It is a little strange among all the references to this body, no one ever remembers the Pilgrim, an original Mayflower man, who was executed for mur-

der not many years after the arrival. These apostles had their Judas, who, not being willing to hang himself, compelled them to hang him. Honor to the Fathers. May their kindly influence never cease, and the whole earth yet keep the centennials of the landing at Plymouth Rock.

Our Year Ecclesiastical.—The co-editor of The New York Advocate has gone over the tables of the Church for the current year. It is one of those statistical compends wherein Methodists prove their right to their own name, no other denomination having anything like its exactness, minuteness. How the heart of the lover of figures in other churches, Dr. Quint, for instance, or Mr. Langworthy, would rejoice over such a volume as our General Minutes, which nobody reads or buys, and which is yet the most important volume published by the Church!

He gives the membership, probationers included,

He gives the membership, probationers included, 1,367,134, an increase in one year of 68,196. Value of churches, \$58,614.591, an increase of \$5,361,524; or with parsonages included, of over sixty millions of dollars. The amount contributed for the support of the pastors, elders and bishops is not given, nor the value of our educational institutions, nor that of our camp-meeting grounds, which are really churches, nor the expenses of our Sabbath-schools, all of which ought to be enumerated. The tables ought to include other collections given by the churches, which are almost as large as those that are published, which is nearly a million of dollars. The figures show a healthy state of progress and power. To God be all the glory.

Another Civil War!—Gen. Grant conquered one enemy, and now a greater is at his front. Charles Sumner leads these columns, a different antagonist from Lee or Davis. The casus belli is San Domingo. We gave the summary of the President's arguments, and spoke of them as plausible. Mr. Sumner reviews them with great fervor. He makes out San Domingo as being two thirds of Hayti, in secession from that State, but its independence not acknowledged, having 130,000 inhabitants against 600,000 in the Haytien third part; is mountainous, unhealthy, and unproductive, inacapable of occupation by our armies, and of subjugation if it rebels, as both Spain and France have found. He also and chiefly opposes it because it will demoralize, if not destroy the Haytien Government, the only independent colored government in the world. But if Hayti becomes a State of our Republic, that will be all the better for it and us. With all these strong reasons, much feeling is mixed up. The matter will go to a commission. If Mr. Sumner is right, he will prevail; but Mr. Colfax is against him, and other lovers of freedows. The civil war will end, we hope in peace, and righteoxaness.

A Scotch laird's son marries an English girl when Argyle's heir marries Princess Louise. John Adams, when hi daughter married a New York gentleman, wrote that sheet international intermarriages would help harmonise and unify the Republic. They have undout tedly done much in tha direction. How much closer England and Scotland come to gether in this marriage of the reyal family to one of the class of MacCullon More. Now lets Prince, Patrick marry O'Connell's daughter, or the O'Donahugh's, and so bring Ireland and Rugland together at both the head and heart.

# Original and Selected Papers.

IT MIGHT HAVE BEEN.

It might have been! how oft we look With dimming gaze upon the past, Which memory opens like a book, To chapters far too bright to last!

And as we scan the pages there,
And linger o'er full many a scene,
Hew often from our depths of care
Wells up the thought, It might have been!

O futile thought! O vain regret!
Whose shade on every dream we s
Time's hand a lasting seal hath set
On what was then, or fair may be. m we see.

All sodden now the landscape dream Whose beauties once were robed in gree And in the rustle of the sere Dead leaves, we list, It might have been

As sometimes on our darkest days A beam of light comes struggling through, To where, beyond, the skies are blue,

So when our fears together drift, And all the sky of hope shut out, Faith's ray comes shimmering through the rift, And dissipates the clouds of doubt.

Turn then from visions of the past, In shrouds of sadness let them lie, Till dust and mould, which time has cast, Have hidden them from mortal eye.

Though bending low with vision blind,
We struggle neath our weight of ill,
Whene'er we raise our eyes, we find,
The hand of Faith points upward still.
BOSTON, Dec. 15th, 1870. JOHN R. GOODWIN.

## CECUMENICAL METHODISM BY REV. STEPHEN ALLER, D. D.

The action of the last General Conference, by which our foreign Mission Conferences are made Integral portions of the Church, is a measure of very grave importance. The subject should be freely discussed and thoroughly ventilated in our Conference papers. This action of the General Conference is one step towards the establishment of an Coumenical or Universal Methodist Episcopal Church.

Our fathers, at the Christmas Conference in 1784, entertained no such ambificus ideas. The early historic designation, "Methodist Episcopal Church in the United States," and the 22d article of Religion (Discipline, page 26) plainly indicate their views. These early terms must be laid aside, as swadding bands, before we start on the career of universal ecclesiastical extension.

If the Methodist Episcopal Church must take on an

universal ecclesistical extension.

If the Mathodiss Episcopal Church must take on an Ecomenical character, her polity should be materially modified. If, in the course of a century, there are to be a hundred Mothodist Conferences in China, as our late Bishop Kingsley predicted, and a proportionate enlargement of our work in other countries, a quadrennial General Conference will eventually be an impossibility. If all the

Bishop Kingsley predicted, and a proportionate enlargement of our work in other countries, a quadrennial General Conference will eventually be an impossibility. If all the Conferences, domestic and foreign, are represented, as at present, by lay and elerical delegates, the assembly will be unwieldy, and burdensome to the hospitality of any community. If the ratio of representation is greatly reduced, the Conferences will not be satisfactorily represented.

If the expansion of our work in foreign countries is to continue, as we have reason to hope it will, the time is not far distant when the numerical preponderance of the Church will be in foreign lands, of which the customs and civil institutions will be but little in harmony with those of our country. This cannot fail to prove a constant source of jealousy and strife.

The government of a universal ecclesiastical organization will require higher grades of office than that of Bishop, and a concentration of authority dangerous to liberty. The world has witnessed the growth of one stupendous ecclesiastical despotism from small beginnings to a blasphemous height of arrogance. God grant that another universal Church organization may never arise to curse the earth!

If it was the design of God that the Church as an ecclesiastical organization should embrace the whole world some definite system of Church government would have been laid down in the Scriptures.

The absence of any such system, except such as may be gathered incidentally, from the sacred records, proves that the form of Church government is a subordinate idea in Christianity, and that believers are left to great liberty

in Christianity, and that believers are left to great liberty in this respect, and may choose Episcopacy or Independency, as may seem to them best.

The history of Methodism it off is highly suggestive.

The Revolutionary war compelled our fathers, as they believed, with the full concurrence of the venerable Wesley, to set up an independent Church in America; the marvelous growth of our cause affords abundant proof of their windom in this matter. Had Methodism in this country remained a mere appendage of the British Conference, it could not have attained its present growth; national jeal-oury would have embarrassed our operations, and often

hedged up our way. Both ministers and people would have been restive under the leading strings of a foreign

For similar reason and by mutual con ent, the Car onference was allowed to slough off from the parent ody, to the advantage of both. Nature itself furnishes

The child, when relieved from parental control upon reaching majority, usually attains to a more manly de-velopment, than if kept under "governers and tutors"

reaching in the property of the property of the policy of the property of the

which they exist.

It was argued by the advocates of lay delegation, that the change in our polity asked for, was necessary to bring our ecclesiastical system into harmony with American ideas. If the argument is good for anything, it applies with full force to this subject.

We believe the action of the last General Confer referred to, to be fraught with peril, and that the safety are best interests of the Church demands the modification this dangerous innnovation.

Let the Church prosecute her missionary work with re-doubled zeal, and whenever a foreign Conference shall reach a self-custaining condition, encourage it, after the example of the American Board in the case of the Sandwich Islands mission, to assume an independent existence Thus Methodism, without becoming a dangerous ecclesias tical power, will diffuse the leaven of its stirring evangelong the nations of the earth.

# "I DON'T KNOW HOW TO TALK TO A DYING

Not long since a highly respectable and prominent cit-izen of a pleasant New England city was tying upon a sick and dying bed. He was without a Christian hope, and as it became evident that he could not recover, his wife, a devont Unitarian lady, became anxious about his wife, a devout Unitarian lady, became anxious about his spiritual interests. He also, it seems, was fearful that, not-withstanding his strictly moral life, he was unprepared to meet his God. Both, therefore, desired that a minister of the gospel should be called in. Accordingly, early one morning, as the sick man seemed rapidly falling, the pastor of the family was sent for. Hour after hour wore away; and as he did not make his appearance, the distressed wife sent a request to the pastor of one of the evangelical churches of the place, that he would visit her dying and anxious husband.

churches of the place, that he would visit her dying and anxious husband.

He came and conversed and prayed with him, and then took his departure. Not long after this the pastor first sent for enade his appearance. Entering the sick-room, he saluted the sufferer and the wife who was watching anxiously over him, and then, seating himself, he soon took up a newspaper, and commenced its perusal. The poor sick man, with eternity so near at hand, naturally expected that his minister, in this solemn hour, would speak to him words of counsel, and show him how his troubled soul might find peace. But as he waited in vain, he at length cast an imploring look to his wife, and said, "Isn't he going to say anything to me?"

Turning to her pastor, the lady said, "My husband wishes to know if you are not going to talk with him."

"I will read the news to you, Mr. W., if you would like," was his reply. The sad sick man replied, "I have got through with this world, and want to hear nothing more about it." What he wanted was to know how he might leave the world in peace. What he needed was to be pointed to Christ as an all-sufficient Saviour.

But the pastor was silent, and, instead of speaking the longed-for words of comfort, to their astonishment, he presently arose and took his departure. The wife, falling to find help where she had looked for it, read to, and conversed with her husband, seeking to point him to the Saviour. He soon died, leaving his afflicted companion an evidence that he had accepted Christ, and that her efforts for his salvation were not in vain.

It is not to be wondered at that after this experience, this lady soon found her way to an evangelical place of worship. And as she listened to the blessed truths of the

this lady soon found her way to an examplical place of worship. And as she listened to the blessed truths of the gospel, Sabbath after Sabbath, she said, "These are the truths I long have loved, and I feel that God has sent me to this people." She is now a member of the Methodist

A short time after his call upon the sick man, this minister remarked to some friends, "My mother made a mistake when she made a minister of me. I don't know what to say to a dying man." This was doubtless true, and if some person in health, troubled on account of his sins and anxious to find true peace, had gone to him for instruction, would be not have been equally at a loss what to say? How can the blind lead the blind? Let more of this class truly receive Christ as their personal Saviour, and then will they be prepared not only to address the dying who anxiously look to them for instruction, but also to point the living to the only true source of life and peace, — to the Lamb of God who taketh away the sin of the world. A short time after his call upon the sick man, this min er remarked to some friends, "My mother made a mis

# THE CLOSE OF THE YEAR.

We are reminded when we stop to think that Time, that power that neither the mandate of king or monarch can stop in his course, is hastening us on toward the close of another year. Whether we will or not, the last leaves are fast being filled of this year's book; and how are they being written? with deeds of love and kindness, "the cup of cold water in my name," "standing up for Jesus," or are they leaves full of frivolity and mirth, and even hatred to the cause of the Master? Either one or the other they must be! do we dare to ask ourselves which it is in our case?

If we have been faithful Christians this year, working for

must be! do we dare to ask ourselves which it is in our case?

If we have been faithful Christians this year, working for Christ, gathering in sheaves for an eternal harvest, then we have no cause for regret; but if, on the other hand, our time has worse than run to waste, been spent in sin and Satan's service, what shall we say when this year's book shall be opened and read in the light of eternity?

But listen to a warning voice. The days are not all spent, a few remain: Will you not turn to Christ? listen to His pleading voice who now calls in love; obey your conscience, that monitor within? Enter while there is room, ere it is too late, and make this year's book to record your espousal of Christ's cause, and you will never cease to be thankful; and when at last you shall "gather up your feet in death," the angels shall welcome you. Christ himself shall say "Well done," and you shall enter an eternal rest. Christian reader, are you aged, and have been toiling long for the Master? you feel your days of active service are past; perhaps ere long the Master will call. O! what a glorious call; you have borne the cross when our branch of His Christian Church was feeble; you have toiled early and late, borne privation for Him. Think you He will forget it? No! yours will be a glorious reward, to sit down in His Kingdom, crowned, and with a white robe you shall have rest eternal, and an eternal home. What a prospect! And you in middle life, bearing the heavy burdens of the Church, remember how our Master toiled and suffered for us. Can we, do the best we can, do a tithe what He has done for us? Remember the parable of the worker in the vineyard; every man had his pay. Our Master will not forget us, and when we receive our wages, we shall be paid, for the gates of heaven shall open wide, and angels and loved ones gone before shall welcome us to our home in heaven. And to the youth in His service, what great reward shall be theirs if faithful! A diadem studded with stars, the fruit of their labors here below.

Is it no

# THE HIGHLAND KITCHEN-MAID.

There was an old Scotch minister named Hector M'Phail, who, on a shabgy little horse, rode many a weary mile through wild and dangerous passes, over lonely moors, and past terrible precipices, eager to carry the glad tidings of salvation to his ignorant neighbors.

On one occasion Mr. M'Phail had to attend the meeting of the General Assembly, to which he had been appointed a commissioner from his preabytery. (If you do not understand this sentence, ask some Scotch friend to explain it.) 'Travelling at the rate of from thirty to forty miles a day, his journey would occupy a full week, and would frequently oblige him to pass the night in the then by no means comfortable inns upon the Highland roads. It was Mr. M'Phail's invariable practice to hold family worship in these houses, and to insist upon the attendance of every inmate. Resting one night at a little inn amid the wild hills of Inverness-shire, he summoned, as usual, the family together for devotional purposes. When all had been seated, and the Bibles produced, Mr. M'Phail looked around, and asked whether every inmate of the house was present. The landlord replied in the affirmative.

"Al?" again inquired the minister.

"Yes," answered the host, "we are all here; there is a little lassie in the kitchen, but we never think of asking her in, for she is so dirty that she is not fit to be seen."

"Then call in the lassie," said Mr. M'Phail, laying down the Bible which he had opened; "we will wait till she comes."

The landlord apologized.

comes."

The landlord apologized.

The minister was peremptory. "The scullery maid has a soil, and a very precious one," he said; "if she was not in the habit of being summoned to family worship, all the greater was her need of joining them now. Not one word would he utter until she came. Let her then be called

would be utter until she came. Let her then be called in."

The host at length consented; the kitchen-girl was taken in to join the circle, and the evening worship proceeded.

After the devotions were concluded, Mr. M'Phail called the little girl aside, and began to question her about her soul and its eternal interests. He found her in a state of the most deplorable ignorance.

"Who made you?" asked the minister, putting the usual introductory question to a child.

The girl did not know.

"Do you know that you have a soul?"

"No; I never heard that I had one. What is a soul?"

"Do you ever pray?"

"I don't know what you mean."

"Well, I am going to Edinburgh, and I will bring you a little neckerchief if you promise to say a prayer that I will teach you: it is very short, there are only four words in it.

"Lord, show me MYSELE;' and if you repeat this night

and morning, I will not forget to bring you what I have

promised."

The little kitchen-maid was delighted; a new piece of dress was what she seldom saw. The idea was enchanting; the condition was easy; the promise was eagerly given; and Mr. M'Phail, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning research his inverses.

our. Al l'hait, after explaining, no doubt, the meaning and force of the prayer, retired to rest, and next morning resumed his journey.

Mr. M'Phail did not forget the Highland inn and its little servant; but, relying upon the fulfillment of her promise, purchased the trifling present that was to make her happy.

Again, then, we accompany the devoted minister to the wild mountains of Badenech, and at the close of a mild June evening reach the lonely Highland inn; the white pony, now sleek and shining with metropolitan fare and a whole fortnight's idleness, is safely housed, and the minister, ere he permits supper to touch his lips, summons the household to the worship of God.

Again, however, the little kitchen-maid is absent, and again he inquires the cause. But it is now a different reason that withholds her.

"Indeed, sir," replied the hostess to Mr. M'Phail's inquiry, "she has been of little use since you were here; she has done nothing but sit and cry night and day, and now she is so weak and exhausted that she cannot rise from her bed."

"O my good woman, let me see the pirl immediately."

"O my good woman, let me see the girl immediately," claimed the minister, instantly guessing the reason of her

grief.

He was conducted to a hole beneath the stairs, where the little creature lay upon a straw bed, a picture of mental agony and spiritual distress.

"Well, my child," said the amiable man, affectionately addressing her, "here is the neckerchief I have brought you from Edinburgh; I hope you have done what you promised, and said the prayer that I taught you."

"O no, sir, I can never take your present; a dear gift it has been to me: you taught me a prayer that God has answered in an awful way; He has shown me myself, and O, what a sight that is! Minister, minister, what shall I do?"

O, what a sight that is! Minister, minister, what shall I do?"

After some further conversation, Mr. M'Phail opened up to the distressed girl the great Gospel method of salvation, and closed the interview by recommending the use of another, and equally short and comprehensive prayer—"Lord, show me Thyself."

Next morning the minister was once again on his way to his still distant home. But he had "east his bread upon the waters;" did he ever "find it again after many days?"

Many years had passed since this memorable journey, and the vigorous and wiry minister, who could ride forty miles a day for a week without intermission, was now become an old and feeble man, worn out in his Master's service, scarcely any longer "spending," because already "spent," for Christ.

One day his servant intimated that a stranger was desirous to speak with him. Permission being given, a respectable matronly woman was ushered into the study, carrying a large parcel in her hand.

"You will scarcely know me, Mr. M'Phail," said the person, with a modest and deferential air.

The minister replied that he certainly did not recognize her.

"Do you remember a little scullery-maid at — inn, in

The minister replied that he certainly did not recognize her.

"Do you remember a little scullery-maid at —— inn, in whose soul you once took a deep interest upon your journey to Edinburgh?"

Mr. M'Phail had a perfect recollection of the events.

"I was that little girl; you taught me two short but most expressive prayers. By the first I was brought to feel my need of a Saviour; by the second I was led to behold that Saviour Himself, and to view Jehovah in the character of a reconciled God and Father in Christ. I am now respectably married, and comfortably settled in life; and, although the mother of a numerous family, have travelled far to see your face, and to cheer you, by telling with my own lips the glorious things which, by your means, the Lord has been pleased to do for my soul."

Before parting with Mr. M'Phail, she entreated his acceptance of the parcel she carried, which contained a large web of linen of her own spinning, made long before, for the purpose of being presented to the blessed and beloved old man, should she ever be permitted to see his face in the flesh once more.

She lived for many years, not only a consistent character but an eminently holy Christian.

Divorce Statistics.—The article of President Woolsey, of Yale College, on "Divorce Legislation in the United States," contains startling facts. The article is based on a careful examination of the statistics of twenty-three States, including nearly all the older ones. The causes of divorce are given in the various reports presented to the legislatures. In Vermont, out of 571 divorces in five years, there were for adultery, 164; willful desertion, 188; desertion, 60; intolerable severity, 126; for refusal to support, 13; with twenty others, in most of which more causes than one are mentioned. In Massachusetts, out of 1,204 divorces granted in about five years, there were for adultery, 546, or 43.3 per cent.; for desertion, 589, or 45.6 per cent.; for cruelty, 122, or 9.4 per cent.; 15 for intemperance, and 21 miscellaneous. Here the large ratio for adultery is startling. Can this represent the real state of the case? In Ohio, out of 2,681 cases of which the causes are particularly assigned, there were granted for adultery, 933; for absence and neglect, 1,030; for cruelty, 440; for intemperance, 196. Of the origin of the applicants for divorce we have no items furnished us, save that in Ohio, the counties where the Catholics form a considerable part of the population fell below their ratio, while the "Western Reserve counties have a much larger proportion of divorces than the rest of the State." These counties are composed of the Simon Pures of the Puritan stock, and the leaders in all manner of isms. In Vermont, the ratio of annual divorces to annual marriages foots up for seven years a total of 730 divorces to 15,710 marriages, or a ratio of 1 to 21. In Massachusetts, for a

period of four years, there was a total of 1,022 divorces to 45,372 marriages, a ratio of 1 to 44. In Obio, in 1866, the divorces were 1,169; marriages, 30,479, or a ratio or 1 to 27. In Connecticut, in a period of eight years, the divorces foot up 2,910; marriages, 33,227, a ratio of 1 to 11. From Prussia we have some materials for instituting a comparison between that country of loose divorce laws and the States named above. We exclude the Catholic population, which cannot be done with accuracy in the States, and thus the story the tables tell is unfairly in favor of the latter. For instance, in Connecticut, where the whole number of marriages was 4,978 in 1866, the marriages in which both parties were of foreign birth were 1,208. Now, of these it is safe to say that two thirds, say 800, were Catholics, who rarely petition for divorce in that State. Deducting them, we have the ratio of one divorce to less than eight and a half so called Protestant, or rather non-Catholic marriages. Prussia in 1855: Marriages of non-Catholics, 84,914; divorces, 2,937; ratio, 1 to 23. These statistics go to show that bad as the West is in the facilities it affords for divorce, it has received rather more than its share of odium. There is a general looseness on this subject in the legislation of most of the States, which is discreditable to us as a civilized people, and inimical to the happiness and virtue of society.

STEP BY STEP.

# STEP BY STEP.

BY DR. J. G. HOLLAND.

Heaven is not reached by a single bound; But we build the ladder by which we rise From the lowly earth to the vaulted skies, And we mount to its summits round by roun

I count these things to be gradually true, That a noble deed is a step towards God-Lifting the soul from the common sod To a purer air and a broader view.

We rise by the things that are under our feet By what we have mastered in greed and ga By the pride desposed and the passion slair And the vanquished ill we hourly meet.

We hope, we resolve, we sspire, we trust, When the morning calls to life and light, But our heart grows weary, and ere the night Our lives are trailing in the sordid dust.

Wings for the angels, but feet for the men!
We must borrow the wings to find the way —
We may hope, and resolve, and aspire, and pray,
But our teet must rise or we fall again.

Only in dream is the ladder thrown
From the weary earth to the sapphire wall;
But the dreams depart and the visions fall,
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;
But we build the ladder by which we ris
From the lowly earth to the vaulted ski
And we mount to its summit round by rou

From the lowly earth to the vaulted skies, And we mount to its summit round by round.

WE DO NOT ALTOGETHER DIE. — Everything that a man does for virtue, for religion, for truth, lives, and will live forever. Everything that a man does for the church, lives, and will live forever. Everything that a man does or has done for the spread of the gospel in heathen lands, lives, and will live forever. These are a part of the great permanent movements of the world; a part of the onward progress of human affairs; a part of those forces and plans that are ultimately to change the condition of the world. A man discovers a new truth in science, or a new invention in the arts. He makes the discovery at the foundation of his own fame, or makes it a source of pain to himself. He lives to perfect the plan, and then passes away. He has his own motives, his own aims, his own ambition, his own ends in what he does. He may himself be forgotten. But the invention, the discovery, the machine, so to speak, is not forgotten. His plans are accomplished; he dies and is buried; his name may be unknown in future times, but the thought, the discovery, lives and mingles with the great stream of influences, the mighty river that rolls along, augmented by every little rill or rivulet, to fill the world.

Faust in the invention of the art of printing, Galileo in the application of the magnet, Galvani in his experiments on the limb of a frog, Watt and Fulton in the application of steam to machinery, Morse in the invention of the telegraph, each had his own plan; each saw perhaps that it might have a bearing on his own name and remembrance; each, save Morse, has passed away, but the world does not forget what they have done. It might forget their names, but their plans and their discoveries will go into the great volume of influences that will change the condition of human things, extending to the consummation of all things, making the world what it is to be in all coming time. The state of the world now is the result of all the thoughts, the pl

What is it that keeps business men so vexed and unhappy? What wears them so? I crossed the ferry to-day, and I never saw anywhere such a hatchet-faced set of men; there wasn't a round face among them; they were all ground down, sharpened. Now I believe a man may lay out all the strength that is necessary in business, without this grinding down. If God is, consciously to him, present in his business, and he feels that however it goes, it will be right, then that part of it which frets most will be taken away. Men are not content with a living — they want more than their neighbor has got — they are ambitious. They want position in life, their vanity must be satisfied. It is just in human life as in nature. After dark come owls and bats; dogs bark and quarrel, and there are noxious vapors, but when the sun arises, all disappear. So when the sun of righteousness rises, our zeal, our ambition are turned in healthful directions. — H. W. Beecher.

Lee on Meade and Grant. — When the writer next saw him, he rode by his side as a temporary staff officer, detailed for the day. It was on the occasion of Lee's first collision with General Meade on the Rapidan. The fight amounted to but little, but the occasion is marked in the writer's memory by the compliment paid to the new Federal commander by his great enemy. Some one asked General Lee what he thought of Meade, to which he replied, "I have now to contend with the strongest opponent I have yet met. General Meade will never commit an error in my front, and if I commit one, he will hasten to take advantage of it."

front, and if I commit one, he will hasten to take unpuning
of it."

The face of the commander became familiar to the writer
on many subsequent battle-fields, but the only remaining
occasion to be mentioned here was when the General was
in Richmond, soon after the surrender. At dinner, in a
private house, the conversation turned naturally upon warmatters, and some one remarked that Grant was by no means
a great military man; that a schoolboy, with the same means
at his command, might easily have accomplished all that
General Grant had; to which the rebel chieftain replied:
"My dear sir, you are wrong. The only fair measure of
military genius is military success, and measured by this
standard, General Grant is the greatest man of the age."

Not Remembered, ket not Lost. — Bishop Hoskyns of old time thus encourages those readers, and hearers of the word, who, though earnest in their desires, yet sometimes fail in their efforts to keep in memory the lively oracles: "I have heard of one who, returning from an affecting sermon, highly commended it to some; and being demanded what he remembered of it answered, 'Truly I remember nothing at all; but only while I heard it, it made me resolve to live better; and so by God's grace I will." There is a story to the same purpose, of one who complained to a holy aged man that he was discouraged from reading the Scriptures, because he could fasten nothing upon his memory. The old hermit bade him take an earthen pitcher and fill it with water. He then bade him empty it again and wipe it clean, that nothing should remain in it. This being done, "Now," said he, "though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before; so, though thy memory retain nothing of the word thou readest, yet thy heart is cleaner for its very passage through." To the above may be added the following of later date: "What a sermon we had last Sunday!" said a poor woman who kept a small shop to a neighbor. "What was it about?" asked her friend. "I don't remember," she replied. "What was the text?" she then asked. "I cannot quite think," was the reply; "but I know that when I got home, I took and burnt up my had bushel."

ATHENS AND MARS HILL.—Mars Hill, from which Paul unfolded to Stoics and Epicureans the higher philosophy of the Gospel, appeared very unlike my previous ideas. At is a long rock, not higher than a two-story house, and forms, with its perpendicular face, a wall to the northwest side of the ancient market place. Its western end, descending more rapidly than the ground below, at length reaches the level of the west entrance to the Agora. Toward the east, where the rock ends abruptly, opposite the Acropolis, we ascend by a flight of fifteen steps, cut out of the living rock. Here Paul probably stood, and his audience, if few in number, might have stood on the flat top near him, or, if too numerous, possibly in the market-place beneath. The place of public assembly was full in view; and although the yet unfinished Olympicium was behind the Acropolis, and the splendid Parthenon was hid by the equally splendid Propylea, there were not wanting other "temples made with hands" to illustrate his eloquent argument. The temple of Mars was before him, and behind he could have tossed a pubble into the fanes of the Furies, or pointed at the Theseum beyond. In sight, too, was the little chapel of Victory, whom the Athenians represented without wings, in the hope that she would never fly away, but who was evidently no longer present in their subject city.

Minister's Nerves.—Great drafts are made upon

state of the world now is the result of all the thoughts, the plans, inventions, the toils, and the travels, of the men of all former times; the present generation is laboriously engaged in carrying out their plans, as future generations will be engaged in carrying out their plans, as future generations will be engaged in carrying out the plans and purposes of the men of this time. They feel sad often at the idea that their plans are ended, and that they are to be laid aside forever: but "No man liveth unto himself, and no man dieth unto himself." — Albert Barnes, in The Congregationalist.

"Godliness with Contentment is Great Gain."

"Godliness with Leave a make demands upon the nervous vitality of that class of men who are enthusiates in the work of the ministry. With clergymen of stupid the nervous vitality of that class of men who are enthusiates in the work of the ministry. With clergymen of stupid the personal demands upon the nervous vitality of that class of men who are enthusiates in the work of the menistry. With clergymen of supid the personal upon the nervous vitality of that class of men who are enthusiates in the work of the menistry. With clergymen of supid the personal upon the nervous vitality of that class of men who are enthusiates in the wor

# For the Children.

CHRISTMAS BELLS. BY ALBINA L. BRAN.

Ring, ring, sweet Christmas bells t Ring out from all your towers, Ring to the listening hours, Chiming with joyous clang, The song the angels sang, So long ago.

Ring, ring, sweet Christmas bells ! The wide world harks to hear! O ring so loud and clear, "Good-will, good-will to men!" O softly chime again,
"Peace, peace on earth!"

Ring, ring, sweet Christmas bells!

For strife and blood and tears Are filling ati the years O sad the harvesting
The hands of Carnage bring;
O sad and long!

But ring, glad Christmas bells ! We see the radiant star Through all the smoke of war ! Through clash and bugle blare, Sinks softly down the air The angels' song!

Ring, ring, sweet Christmas bells!

"For Christ the peaceful King
Has come," the angels sing:
Hearts lost and crushed and tern ant hail the morn
Of Christ their King!

Ring, ring, sweet Christmas bells!
From heaven's far shining walls
The silvery echo falls, Peace, peace on earth," they sing,
And still their voices ring,
"Good will to men!"

CHELGRA, Mass.

The Strange Prayer.— The worst man in the village was Jack Ranney. He had a comfortable home, it was not a happy one. As soon as the big gate opened, his two children, Milly and Bob, ran into the house exclaiming, "Father is coming," and into a corner they crouched, and there they stayed until they were ordered to bed. There was no clapping of hands, no ruby lips turned up to receive father's evening kiss in Jack's house. No, his children stood in terror of him; for often, after his day's work was over, did he go home drunk, and then he was cross, and would strike the first one who came in his way.

One day Jack was driving his cart, whon the harness broke, and the horses backed until his new cart was pushed into a deep gutter and broken. Jack sprang from his seat and began to beat the horses most unmercifully with his whip-handle, while oath after oath rolled from his tongue, calling on God to "damn his soul."

A little boy had been rolling his hoop up and down the pavement, but when he heard the awful words, he caught his hoop in his hand, and stopped. Stepping up to Jack, while his beautiful eyes were full of tears, he said in a trembling voice:—

"O sir, is that the way you pray?"

while his beautiful eyes were full of tears, he said in a trembling voice: —

"O sir, is that the way you pray?"

Jack turned in perfect astanishment, but said nothing.

"O!" continued the little fellow, lowering his voice to a whisper, "didn't you ask God to damn your sou!? O sir, hadn't you better take it back before God hears it?"

An impatient exclamation was the only reply, and the little boy walked away. There was a strange tenderness about Jack's heart that he had scarcely ever felt before, and as he looked down the street, he saw that the little fellow walked slowly along, forgetting to roll his hoop, and then a strange mistiness crept over his eyes.

Ah! the few kind words of that little boy set Jack to thinking, and made him feel his sinfulness as he had never felt before. They brought him to repentance, and made him a changed man.

It becomes a superior in a changed man.

It was not long before people on every side were asking astonishment— It was not long before people on every side were asking in astonishment—

"What on earth is the matter with Jack Ranney?"

Ah! little reader, a bright star will shine in that little boy's crown in the kingdom of heaven, for his words were blessed to the saving of the procious soul of the worst man in the village. Jack Ranney was a Christian.— Good Words.

THE CORBLER. - This graphic life-story is from one of

THE CORBLER. — This graphic life-story is from one of Hugh Latimer's sermons: —

When St. Anthony was leading the life of a hermit in the wilderness, there came to him a voice from heaven, eaying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Straightway Anthony sought out the cobbler, and asked him by what means he had achieved the Divine favor so signally.

"Sir," said the cobbler, "as for me, good works have I none, for my life is but simple and slender. I am but a poor cobbler. In the morning, when I arise, I pray for the whole city wherein I dwell, especially for all such neighbors and poor friends as I have. After, I are me to my labor, where I spend the whole day in getting my living; and I keep me from all falsehood, for I hate nothing so much as deceifulness; wherefore, when I make any man a promise I keep it. Thus I spend my time poorly with my wife and my children, whom I teach and instruct, as far as my wit will serve me, to fear and dread God. And this is the sum of my simple life."

Latimer does not tell us whether, after this, St. Anthony supplemented his faith by works, and set about earning ar honest livelihood.

## FROM HERE AND THERE.

Rev. Newman Hall estimates that the churches of Great Britain have lost 30,000 members by intemperance within three years. He considers this estimate low, as it is only one for each church.

"IN THE HOLLOW OF HIS HAND." - A Christian sailor when asked why he remained so calm in a fearful sto said, "Though I sink, I shall only drop into the hollow my Father's hand; for He holds all these waters there."

my Father's hand; for He holds all these waters there."

How to Eat Chicken and Corn. — The famous French writer, Savain, thus teaches how to eat chicken. The same is true of corn: —

"Remember, my dear Professor, I am to have ladies to dinner to-day. You have not forgotten, I hope, my former instructions to you on the subject of dishes for ladies. . . . Always have a variety of little side-dishes, chops, small birds, wings of fowls, things with bones in them, things they can take in their fingers, —in short, pickings; for I observe that ladies apply themselves with delight to things they can pick. And I observe, too, that they never look so charming as when extracting the delicate juffes of bones which yield themselves only to the caressing of lips; except, perhaps, when they are wiping their lips and fingers on their napkin, which they will do frequently and daintily."

George Whitefield once admirably stated and examplified

George Whitefield once admirably stated and exemplified the position which the preacher of the Gospel should occupy in times of great political excitement. Lord Clare, when a candidate for office, knowing how much influence the opinion of Mr. Whitefield would have with the masses, wrote to him, asking his aid in the coming election at Bristol. Mr. Whitefield replied that in general elections he never interfered; but he would earnestly exhort his lordship to make his own particular calling and election sure.

Several little girls were in my study, seeking counsel to id them in becoming Christians. One of them, a dear hild not much more than eleven years old, said: —

"I haven't been to but two or three of the meetings

"I haven lately."

Desiring to test her, I answered:—
"It don't make us Christians to attend meetings, Lizzie."
"I know that," she replied at once, "but it keeps it in mind."— Am. Messenger.

THE CONFLICT OF THE AGE. — D'Israeli, in his late preface to his works, thus powerfully puts the tendency and weakness of the age. It is sadder than need be, yet not

weakness of the age. It is saider than need be, yet not more serious.

"It cannot be denied that the aspect of the world and this country, to those who have faith in the spiritual nature of man, is at this time dark and distressful. They listen to doubts and denials of an active Providence; what is styled materialism is in the ascendant. To those who believe that an atheistical society, though it may be polished and amiable, involves the seeds of anarchy, the prospect is full of allow.

gloom.

"This disturbance in the mind of nations has been occasioned by two causes — firstly, by the powerful assault on
the divinity of the Semitic literature by the Germans; and,
secondly, by recent discoveries of science, which are hastily
supposed to be inconsistent with our long-received convictions as to the relations between the Creator and the cre-

secondly, by recent discoveries of science, which are hastily supposed to be inconsistent with our long-received convictions as to the relations between the Creator and the created.

"One of the consequences of the Divine Government of this world, which has ordained that the sacred purposes should be effected by the instrumentality of various human races, must be occasionally a jealous discontent with the revelation intrusted to a particular family. But there is no reason to believe that the Teutonic reballion of this century against the Divine truths intrusted to the Semites will ultimately meet with more success than the Celtic insurrection of the preceding ages. Both have been sustained by the highest intellectual gifts that human nature has ever displayed; but, when the tamult subsides, the Divine truths are found to be not less prevalent than before, and simply because they are Divine. Man brings to the study of the oracles more learning and more criticism than of yore; and it is well that it should be so. The documents will yet bear a greater amount both of erudition and examination than they have received; but the word of God is eternal, and will survive the spheres.

"The skeptical effects of the discoveries of science and the uneasy feeling that they cannot coëxist with our old religious convictions have their origin in the circumstance that the general body who have suddenly become conscious of these physicial truths are not so well acquainted as is desirable with the past history of man. Astonished by their unprepared emergence from ignorance to a certain degree of information, their amazed intelligence takes refuge in the theory of what is conveniently called progress, and every step in scientific discovery seems further to remove them from the path of primeval inspiration. But there is no fallacy so flagrant as to suppose that the modern ages have the peculiar privilege of scientific discovery, or that they are distinguished as the epochs of the most illustrious inventions. On the contrary, scienti

avows himself, in his famous work, as only the champion of Pythagoras, whose system he enforces and illustrates. Even the most modish schemes of the day on the origin of things, which captivate as much by their novelty as their truth, may find their precursors in ancient sages, and, after a careful analysis of the blended elements of imagination and induction which characterize the new theories, they will be found to rest mainly on the atom of Epicurus and the monad of Thales. Scientific like spiritual truth has ever from the beginning been descending from Heaven to man. He is a being who organically demands direct relations with his Creator, and he would not have been so organized if his requirements could not be satisfied. We may analyze the sun and penetrate the stars, but man is conscious that he is made in God's own image, and in his perplexity he will ever appeal to our Father which art in heaven."

# Correspondence.

EMANCIPATION DAY.

EMANCIPATION DAY.

Baltimore Correspondence.

On this first day of January, 1863, almost the greatest act of the recorded history of the world had its birth, whereby four millions of human beings held in abject slavery, were declared and forever constituted free men and citizens. This Godlike act has for all time invested the festival of Nxw Yxxx's Day with more than redoubled interest; and will cause Emancipations Day to be honored by all true American hearts, as second in importance only to the mational jubilee of Independent of the land of God both in the establishment of this great Western Republic and the destruction of domestic slavery.

It is a remarkable circumstance that none of the Churches in Baltimore (except the colored) have yet rendered public acknowledgment to God for this great blessing. Indeed, in not a single instance have the ears of the writer been saluted with the voice of thanksgiving on this account from the pulpit of any white minister, except in the case of Dr. Butler, late missionary to India, who preached on Thanksgiving Day in the Exeter Street Methodist Episcopal Church. He boldly proclaimed the great fact, and rejoiced in it, that not one slave now trod the free soil of all the broad expanse of these United States; and though there was no audible "Amen," there were hundreds of hearts in the anchone, which best responsive to the glorious declaration.

Wishing that nothing would be more acceptable to a majority (as I know it would be to a respectable minority) of the membership in all our congregations on next New Year's Day, than a grateful recognition of the day as the anniversary of the Emancipation Proclamation, a letter was sent to the Preachers' Meeting of Baltimore, which, after showing the early anti-slavery character of our church in that city, concluded as follows:—

"Dear brethron, on behalf of thousands of our membership, in humbly, but earnestly and respectfully nettifice."

"Dear brethren, on behalf of thousands of our member-ship, I humbly, but earnestly and respectfully petition you, as a body, to resolve that in your sermons, on next New Year's Day, you will publicly acknowledge the goodness and mercy of God in 'the extirpation of slavery in the United

year's Day, you will publicly acknowledge the goodness and mercy of God in "the extirpation of slavery in the United States."

The letter was read, when a motion was made to lay it upon the table. This was evidently intended as a mark of diarespect and reproof to the author; but the motion was not adopted. After some conversation of a kindly nature, "the proposition of the letter was referred to the godly judgment of the pastors;" but not one word was said in favor of the "proposition" in an assembly of forty or fifty ministers calling themselves Methodists, servants of Jesus Christ, and followers of John Weeley and Francis Arbury!

Now, as it is not probable that our "proposition" will be acted on very extensively in the pulpits of the "Monumental City," I make the same "proposition," not only to the Methodist: "Pastors" of the "Athens of America," but to the clergy generally, feeling confident that it will find more favor there, among the enlightened "Greeks," than here, by the benighted "Christians."

Notwithstanding all we have said, we love Baltimore Methodism; there is much in it that is congenial to our Southern heart, and if the Church would only take her poor children to the rosom, as she ought to do, she would present (in our estimation) the fairest type of an "Vangelical Church in the world."

We heartily concur in the recommendation of Bro. Creame We heartily concur in the recommendation of Bro. Creamer that our ministers everywhere, on New Year's Sabbath, remember this great deliverance. The Jews held the abolishing of their slavery in annual commencration of the most solemn and joyful sort, remembering Him who put at the head of His commands, "I am the Lord thy God, who brought thee out of the House of Bondage." Should not America be equally jubilant over a like Divine emancipation! May Baltimore and Boston unite in this thanksgiving.

# LIVE WORDS FOR THE MINISTRY.

The third series, consisting of three lectures, before the Boston Theological Seminary, were delivered on Monday, Tuesday, and Wednesday of last week, in the Wesleyan Association Hall, by Bishop E. S. Janes.

The first address, immediately following the preachers' meeting, was given in the presence of a large company of clergy, representing all the New England Conferences.

The subject of the lecture was—

THE OFFICE AND WORK OF THE MINISTRY.

The Bishop introduced his remarks by saying, that our Master described his personal ministry in the words of the prophecy: "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord." And the Apostle, he continued, as distinctly represents this ministry as a high calling, when he says, "Now, then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

The minister, then, is the representative of Christ. After His going away, God substitutes a successive ministry, in His stead, which is "by us." What an office is this! How blessed and yet how awful! The questions arise, Who is to fill this office? How is he to be inducted into office? Who has authorized an appeintment? An office of so much importance must be authorized. Ought not we to be sent of God? the Scriptures affirin that we must be sent. How careful is Paul to declare his mission an authoritative one! He is an Apostle not by men, nor of men, but by the will of God. en, nor of men, but by the will of God.

not by men, nor of men, but by the will of God.

This is the doctrine of our Church, and more or less the doctrine of all evangelical Churches. In a Church where there is not a belief in the Trinity, there cannot be a belief in a divine call, through the moving of the Holy Ghost, to the

ork of the ministry.

In this office the Holy Spirit has a diversity of op They may divide themselves into two classes: first, these who are deeply convicted of their duty, and feel "woe is me if I preach not the Gospel," and, secondly, that class who feel, as the prophet has expressed it. The one is moved by a solemn duty against his inclinations, and the other is con-strained in harmony with his will. But no man is so called solemn duty against his inclinations, and the other is constrained in harmony with his will. But no man is so called as to take away his volition, or to allow neglect of preparation or to make inappropriate the action of the Church. Nor does this call imply plenary inspiration. Parents may consecrate their children to the work, pastors may seek workmen among the young men of their congregations, and presiding elders may open the way to the ministry. I shall never forget the thrill that pierced me when Billy Hibbard put his hand on my head when I first prayed in public, and said, "My brother, take great care of the gift that is within you."

It is asked, May not men he mistaken about this call? I answer yes, and God has provided for the liability. When the Holy Ghost calls a man to this ministry, he makes a corresponding impression upon the Church. If Christian men are called to this work, they are to continue Christian men. A man must study, and no man can preach acceptably or successfully without study. Our call of God is to a life work. If we cannot call ourselves, we cannot dismiss ourselves. No man can leave this ministry.

The METHOD OF DELIVERING THE SERMON.

THE METHOD OF DELIVERING THE SERMON.

If one manner is more effective than another, why not seek to acquire and use the effective manner? Reading sermons may be proper at certain times, as, for instance, on some funeral occasions, or in cases of controversy. The difference between the lawyer and minister oftentimes is, the lawyer seeks for immediate effect, and the minister, we fear, neglects to do so. The extempore delivery to my mind is the better, the best, as a rule for our ministry. I know men have aptitude; but after seeing more of the Methodist ministry than any other man in the world, I am persuaded it is the best adapted to our men and our work.

other man in the world, I am persuaded it is the best adapted to our men and our work.

Now this prejudice may be a foolish one; but if it embar-rasses us in the work of saving men, we should be influenced by it. It is not liable to the inconveniences of the reader. Our pulpits are not all alike, and our churches are not all Our pulpits are not all alike, and our churches are not all equally well lighted; hence frequent embarrassment. But how about these readers when they become old? I do not believe any man has a right to abbreviate his ministerial life in this way. Then there are frequent embarrassments at campmeetings for the reader. So also there is embarrassment upon the platform. The extempore sermon is prepared and delivered so that it allows opportunity to take advantage of the occasion. Another advantage is that we can be more simple in our style, and at the same time not less forcible.

There are two mistakes common however, with recard to

simple in our style, and at the same time not less forcible.

There are two mistakes common, however, with regard to this view. One is that extempore talent is a gift, and not an acquirement; the other is that extempore preaching needs no preparation, that it is simply talking. But nothing save practice can give us this power. The second mistake is a very unfortunate one, and makes a great many mediocre men and not a few who are even not mediocre. A man is culpable if he goes into the pulpit not knowing what he is going to and not a few who are even not mediocre. A man is cuipable if he goes into the pulpit not knowing what he is going to say. A man must thoroughly understand his subject, and have a great deal of self-confidence in his success; but not that kind with which some men are born. Never begin your discourse with an apology. And when you have ground your grist, stop the mill.

The applicat of the concluding address was a self-confidence.

The subject of the concluding address was -

THE SYMPATHY OF THE PREACHER.

Before presenting the subject, however, the Bishop said that a brother had inquired of him what he meant by preparation for the extempore sermon. Was it to memorize the words? By no means. There are two suggestions that may be made. One can be found in a letter in the "Life of Summerfield," in which the preparation; secures a careful and thorough knowledge of the subject to be presented, without at any time writing out the discourse entire. The other is that kind of preparation practiced by the eminent Dr. Hall, of New York, who selects his text early in the week, revolves it in his mind until he has secured his plan, then on Friday writes the sermon, on Saturday evening reads it over, also on Sabbath morning, and then goes to the pulpit, leaving his MS. bath morning, and then goes to the pulpit, leaving his MS. at home, having committed the line of thought, but not the words of the written sermon.

words of the written sermon.

Sympathy, he said, was one of the divinest and one of the most potent influences in the world. Heart power is as essential as mind power. The minister should represent both Sinai and Calvary. He should understand and feel the importance of human destiny, that he may understand and feel his own responsibility. He should be consecrated to the welfare of man. In your own Old State there are in every ap-

pointment those abandoned outcasts that only sympathy will reach. How many are approached by direct personal effort! Then there is another class who need our sympathy, and they are the penitents of the congregation. They are in danger, first, of discouragement, and, secondly, of taking their convictions and the dawnings of the Spirit for conversion. The children need our sympathy. The Church has long enough been endeavoring to set the pyramid upon its apex. It must stand upon its base. We should not only cultivate this sympathy, but manifest it in our lives, words, in all societies, in our prayers, in our social meetings, in our preaching, in our great doctrines, and in our pastoral visitations.

# Our Book Table.

THE TRUE CHOIR. By A. N. Johnson, formerly of Boston. Published in Cincinnati, by John Church & Co. There are some features about this bock which make it superior to any similar book we have ever seen. We allude to that portion of the book, entitled "Repetition Practice," "Drill and Discipline," and "Singing-achool Practice," making in all 63 pages. The music is good—old and new. judiciously mixed together. It is a defect that the authors' names are not generally given. The elementary portions of the book, both at the beginning and at the close, are somewhat fanciful. The typographical execution of the book is beautiful.

SILVER WINGS; A Collection of Entirely New Sunday-school Music, has just been issued by O. Ditson. It contains many pleasing and pretty melodies.

ing and pretty melodies.

TRAVIII.

SCIENTIFIC RESULTS OF A JOURNEY IN BRAZIL, by Ch. Fred. Hartt, Professor in Cornell University. Boston: Fields, Osgood, & Co. It is doubtful whether this large octavo comes under the head of seissee or travel. It is more of the former than the latter, and yet it is not without value as a book of travel. Professor Hartt accompanied the Agassiz expedition, and describes, accurately and valuably, the various departments of that great empire. He discourses on its geology, climats, soil, productions, animals, and men. Every page is full of interest. The learning is not obtrusive; yet it is always there. For an exhaustive study of this region, we know not its there. For an exhaustive study of this region, we know not its equal. It lacks vivacity in its narrative, and could have been made more telling in the telling. • But to those who seek for information as to the other end of the continent, they will find it here in rich

as to the other end of the continent, they will find it here in rich profusion.

VAGABOND ADVENTURES, by Ralph Keeler. Fields, Osgood, & Co. It is a sign of the breadth of a great publishing-house, that it issues two so different ventures on the same general field in the same season. Mr. Keeler belongs to the mediaval class referred to in "Men and Dreds worth knowing." He belongs to the class of which Homer, Diogenes, Ulysses, Edie Ochiltrie, Wordsworth's Peddler, and not a few others, like celebrated, are members. He is non-clerical, ner-Methodistic, or orderly timesratt. He has a "hungry heart." and will not rest any more quietly in the Cambridge cloisters than on the Erie steamboats. He has brought back the good old days when Masonry was instituted,—not, as now, a body of men busy about other matters, who meet weekly to chat and sup together, but a jolly tribe of work-fellows, artists in stone, who wandered over Europe, drinking and carving, building cathedrals and monasteries with a sort of clerical supervision and ecclesiastical connection that has leavened the modern lump with a piety not their own, and which meet of them find it pretty hard to assume, even in initiations and funerals, the solemn ends of a jolly interval. Mr. Keeler began life rich, of course; was stripped of it all by an administrator; left an orphan, without brother or sister, and poor enough; ran away at Buffalo at sleven years of ago; turned cabin-boy, elog-dancer, negro ministrel; lived six months with five cents in his pocked,—a feat no other boy we ever heard of was equal to,—the five cents flying in five minutes; went to Germany, and strolled through Europe as a mediaval vagabond. He is amart, full of detail, and not without interest as a curiosity, though his adventures are as profitless for copying as the contrary luxurious vagabond travels of the Prince of Wales.

Our Sixter Reference of Maxteo, by Col. A. S. Evans. Hartford: Columbian Book Co. Pa. 518. This book was written

travels of the Prince of Wales.

OUR SISTER REPUBLIC OF MEXICO, by Col. A. S. Evans.
Hartford: Columbian Book Co. Pp. 518. This book was written
by an attaché of Mr. Seward, and describes his tour through that
land. It is as ross-colored as Mr. Seward's philosophy. Mexico is
full of wealth, talent, culture, beauty. Its schools are tip-top; its
people ditto; the peaks of its mountains are not more so. The bullfights he does not quite like, nor the gambling, nor the poverty, nor
the idleness; but these are mere mosquito-bites. Col. Evans writes
briskly, and has told the stery of coming Southern States quite
well. What will become of the proud Galf of Mexico Southern
States, when Mexico itself shall accept that tile as its own?
The scenery and society of Mexico are well portrayed. Like a true
politician and attaché of Mr. Soward, he dodges the religious question, giving Mr. Rider's account of the new Protestant Church, but
declining to say a word on the subject himself. Mr. Seward's
speeches are introduced.

WHY AND How, by Russell H. Cornwall (Lee & Shepard), dis-

speches are introduced.

WHY AND How, by Russell H. Cornwall (Lee & Shepard), discourses aptly on "China and Chinese; Why they Emigrats, and How." Nobody can read this story of their home estate, and wonder why they come. Such degradation! All talk about Chinese civilization and elevation, by Boston Buddhists, is well answered by these pages. But the hew of their coming is a problem for ministers and governments to consider. They bring no wives, the home authorities not allowing it. They do not come to stay, as other emigrants; they come in as bad condition as the Africans were shipped. This book should be widely read, and its suggestions as to the treatment of this problem carefully considered.

LEFE IN UTAR (National Publishing Society) describes the rise

Life is Uran (National Publishing Society) describes the rise and growth of this gigantic iniquity, from Joe Smith, a Vermont rescal, to Brigham Young; a wealthy gentlemen of threescore years and wives. It is full of matter, and very bad matter, too. When will the Government cleanse the land of the abomination? Pictures and portraits throw light on dark access and faces, and make the darkness visible.

GEOFFRY THE LOBILLARD (Dodd & Mead), LIVES AND DEEDS WORTH KNOWING ABOUT (Carter & Bros.), WASHINGTON INVING-by Charles Adams, D. D. (Carlton & Lanahan), Stories from

CHURCH HISTORY, for Young People (Carlton & Lanahan), THOMAS CHALMERS, by James Dodd (Carlton & Lanahan), HANDEL and BACH and BETHOVEN, Tone Master Series (Lee & Shepard), are all interesting contributions to youth's literature of biography. We are glad to find our house so well represented, both in quality and number. The first is the story of the martyrdom of Sir John Oldcastle, known as Lord Cobbam, in the 15th century, and paints English life in those days, with its castles, secret stairs, forests, bowmen, and all these delightful mysteries for youth, well saturated with faith and heroism. The second tells happily about Pastor Harris, Barth, Matthew Claudius, John Huss, and other German and Dutch Christian and other heroes, closing with a talk on vagabonds—not American, but mediaval. Dr. Adams dedicates his "Irving". "to Hon. Jacob Sleeper, a Friend of Many Years," and tells well the stery of Irving's career. Chalmers is forcibly sketched. Handel and Bach are well handled, in a semi-story form, and "Stories from Church History" are full of romance and religion, pictures and piety, dangers and devotion, and all the other alliterations which allure lads and lasse. Tell Bro. Magee to send you all of them.

PORTRY.

The holiday season is about over, and the books that stay appear on the surface, as the deluge of the books of the season subsides. Among these, as fitted for all seasons, is a large octave edition, published by J. B. Ford & Co., entitled, Linkary or Porthy and Sono, being selections from the best poets, with an introduction by W. C. Bryant. This covers an unusual range of topics, Temperance and Labor, a conjunction that seems to have been made up for the Massachusetts market, Patriotism, Peace and War, Adventure, as well as the usual themse of love, sorrow, religion, humor, and such like. It is a timely and valuable compend from the old and new, — beginning with the oldest, and brought down to the newest.

CHILDREN'S BOOKS.

FROST'S HUNOROUS DIALOGUES, HOWARD'S BOOK OF DRAWINGROOK THEATRICALS, MARITH'S DROLE DIALOGUES, are three little books of playful dialogues from Diok & Fingerald, New York.
They are fresh and amusing; not of much value, and yet, as far as
we have noticed, of no especial harm, though some of the pieces are
too claborate and activing for the children's exhibition. How to
DRESS (same house) is a nest little book on manners and costume.
It advises much that is costly and foolish, but concludes with this
judicious remark: "When economy and taste are st variance, let
common sense decide your dress. The most becoming and beautiful toilet will never pay for the misery of debt." If everybody
adopt this rale, and that better one yet, "Never dress so as to be
noticed," there would be a coming up to the true principles of coatume. The ROLLO AND LUCY BOOKS OF PORTAT, by Jacob
Abbott, 3 rols. (Dodd & Mead), gives an ascending series of selections, from the "Baby By, There's a Fly,"—the best, and about
the only child-poem written in America, —to Pierpont's "Passing
Away." They are well selected for all years, from six to sixteen.
They have one great fault—the names of the authors are not
given. This neglect should be remedied. The children ought to
know who they are reading. We have seen no selections equal to
these. They should go into every Sunday-school library. Letters
Evert Where, and House on Where is (Lee & Shepard), are the
handsomest children's books yet published this esseen.— fine paper,
charming pictures, fascinating story. The first is stories and pletures on the Alphabet. They are full of spirit, especially the engravings. The other is an amusing French eketch, charmingly
illustrated. LABOR STANDS ON GOLDEN FEET, a Holiday Story,
by H. Zachophe (Dodd & Mead), is a German tale of honest labwinning it way, while proud wealth goes to the bad. Manourenter, the Huguenot Child, by Miss T. Taylor (Hitchcock &
Walden), is an attractive story of the French persecution. German of the
wild romances we had FROST'S HUMOBOUS DIALOGUES, HOWARD'S BOOK OF DRAWING

STORY OF A BAD BOY (Lee & Shepard) is a disagreeable story of a boy who was uniformly victors, thieving, brutal, who struck his teacher, was sent to the poor-house, stole, got eaught, and was sent to jail. It has no redeeming trait, except its ever-accompanying meral. We suppose the good boy is to follow. We cenfess Aldrich's story of a not very bad boy is a good deal better than this poor stuff. EDUCATIONAL.

A MARUAL OF CONFOSITION AND REFERENCE, by J. S. Hart, D. D., published by Eldridge & Bro., Philadelphia, is a very full and thorough work. It will give a student every quality of a good writer but genius, which is essection, non fit.

Brower & Theseton have just issued A CONCISIE SCHOOL HISTORY OF THE HUMBER STATES.

Brower & Tileston have just issued A CONCIAN SCHOOL HISTO OF THE UNITED STATES, by L. J. Campbell. For school purpose we know of no better work. The maps and illustrations are aby dant and helpful. It contains, also, the Declaration of Indepen-ence, and the Constitution, with the very latest amendments.

THE INPANT SURBAY SCHOOL, by Alice W. and Charles E. Knox, with an Appendix by Eav. J. H. Vincent, will be found to be a very useful work to all interested in this important branch of Sunday-school work. It is published by the New York Book Com

CETD.

A YEAR WITH MORES, by J. H. Vincent, D. D., is a Sunday-school text book, which, if faithfully studied, will impress every fact in the life of Moses indelibly upon the mind.

CORNELL'S PHYSICAL GROGRAPHY, published by Appleton & Co., is a work that must meet the approbation of educators. The maps are numerous and well delineated, and the illustrations numerous and excellent, while the reading matter is at once full and condensed.

and condensed.

There is no excuse for being ignorant of the Bible, and all that relates to it, so plentiful are the helps and hand-books, and at prices coming within the means of the porcest student. The last that has been laid on our table is by no means the least in value and adaptability to the needs of Sunday-schools, pustors, students, and families. We refer to This Birles Hand-nook for Sunday schools and Birles Readness, with one hundred and fifty engravings, and twenty-five maps and plans, by Albert L. Rawson. New York published by R. B. Thompson & Co. This handsome volume has a number of special features, which will commend it to all. "It gives the results of investigations and research from the latest and must clahorate works published on the subject." The Boston agent is H. M. Aiken, Depository, corner Chauncy and Bedferd Streets.

# THE HERALD.

BOSTON, DECEMBER 29, 1870.

TERMS, \$2.50 per year. Clergymen, \$2,00 -- in advance.

To READURE AND CORRESPONDENTS. — All loaded articles, not cred ther lournais, are original.

ise published with the names of the authors are not neces a of the views of this journal.

BATES OF ADVER 

Our returns continue uniformly encouraging, and our breth-ren have our thanks. A few we hear nothing from. We trust no minister will neglect his duty to THE HERALD, and thus to

From every direction come encouraging returns for THERALD. We have not received so good returns for severy years, some hundreds of new subscribers having already bee

We specially urgo our ministerial agents to carefully examine the accounts sent, so as to see who are in arrears, that it may be collected.

It is better to work now for new subscribers, leaving the enewals to be attended to a little later if necessary.

Having no premium list, our regular agents will need to use special efforts to retain the old list intact, or to increase it.

The Publishing Agent never received so many commenda-ons for Tun Herald since his sequaintance with it, as this

Let the canvass for THE HERALD be pushed with vigor for a few weeks, and the result will be a large increase.

We most earnestly request the attention of our Agents to these subscriptions in arrears as shown by the printed list sent, so that the amount may be paid. We also request al subscribers to note the date accompanying their names a printed on the margin of the paper, as these figures show the printed on the margin of the paper, as these ngures show in time to shick payment has been made; and if in arrears, we hope they will remit at once, or pass to the preacher, as all sub scriptions should be paid promptly, as we cannot afford delay at the low price of Tuzz Hernald. This word should be suffi-cient to the wise.

# IN ADVANCE.

We trust all subscribers will remember that our subscions are due in advance, and all arrears must be paid bef

# SHALL AFRICA BE GIVEN UP

The Church yet thrills with the death-cry of its first and most popular missionary, "Though a thousand fall, let not Africa be given up." It would seem that long before a thousand, or even a hundred had fallen, when hardly ten have been sacrificed, we were about to cease to heed this cry, and to surrender this hard-won field. Our late Missionary Committee cut the appropriations to Africa down to \$10,000. They were ost inclined to cut it off altogether. A word has gone forth from high circles that the mission and the continent should be abandoned. The New York Advocate proposes its unconditional abandonment. The Northern changes the tune, but not the key, and advocates its surrender to the African M. E. Church.

The African Conference has grown alowly, and even gone slightly backward. It has only about twenty preachers, Bishop Roberts included. It mak but little headway against the native population, and the imported Americans are few, and not incre It has but little intercourse with home. The whole colony is a stick thrust into the sand. It is, therefore proposed to erect this Conference either into an independent Church, or to give it over to the "Bethel" Church.

From these propositions and reasons we earnestly dissent. In the first place, though this hastens very slowly, it is still to-day in far better state than several of our other missions. Bulgaria and South America are not as well developed. And we have no thought of surrendering these. It has as large a body of ministers as any other in that country, and is doing as good work for Christ. Why should we cast it off?

2. It still needs union with us. It cannot live alone. Its poverty is such that it must sink into nothingness, if we withdraw our support; but if we support it financially, why push it out of our arms? is bone of our bone, and flesh of our flesh, of the first white and colored blood of our own Church. Cox and Burns, Wright and Roberts, have suffered and toiled, and all but one of them died, to bring this child into being. Shall we reject our own offspring? Shall the Mother Church cast out its first, and long its favorite daughter?

3. But, it is argued, they will prosper better if inde pendent. Why so? They do not ask it. They could not flourish as well. They will be more likely to sink and disappear if cast upon their own feeble reso How long would our most flourishing missions live without the home support? Take away sympathy and money from China and India, and they would soon cease to be. Their missionaries would either return home or sink into the arms of other churches, and their real life largely if not totally die.

But, says The Northern, give them to the "Bethel" brethren. "One can lead a horse to water, but two cannot make him drink." They will not go to the African M. E. Church. Suppose the General Conference should have resolved, when The Northern did not pay its way, despite its ability, that it be given up to the "Nazarites," editor and all, how would our loyal friend like that? He would like it none the less if he happened to be, as he deserves to be, a Bishop of the Church, ordained as such, and printed as such in the Episcopal visitations. Yet the affinity between the Liberia Conference and the African M. E. Church is no closer than between The Northern and Nazarit No colored member, much less minister of our Church, will leave us for a secession body, as they term th colored churches. They have a profound, instinctive, adicable dislike to any suggestion of that sort Ask Bro. Brown, of the Washington Conference, or Bro. Mars, of the New England, what their feeling are on this subject, and from them you will learn all. Efforts have been made for years in this city to get a very small and very poor "colored" bautling of the M. E. Church to take up its bed and walk into quite a large and flourishing "Zion's" Church, and not a man or weman can be made to budge an inch, or to listen to a proposition to go. They prefer the mean abode where they are, to the handsome quarters where the Zion brethren worship. They are like that other colored individual who on another's saying, "Suppose, Sambo, you go into that place, and take a glass of liquor." "Tain't a supposable case," replies Sambo. "But jist s'pose so for an illustration." "Tain't supposable even as an illustration," is the stiff reply. So will these brethren of Africa treat all efforts to put them back into a Church that left them, and that they utterly and entirely dislike for that reason

The cry of Melville B. Cox comes up, "Let not Africa be given up." It will break up our Church unity, which is everywhere being approved, which naries and public opinion alike endorse. cannot cast off the oldest of our outposts without reversing our whole policy adopted by the last General Conference, and adopted with great unanimity and enthusiasm.

"Tenth or ten thousandth, breaks the chain alike."

The African Church gone, the German can go, then the Chinese, and the Indian, and we all are in pieces, a lot of powerless fragments, instead of one world-wide, world-united Methodist Episcopal Church. No! no! never must Africa be given up for the sake of the E Pluribus Unum, the Methodist Union, that foreruns, prefigures, and prepares the way for the world Re-

But we need Africa and its Bishop for the hom work. It was not, doubtless, to get rid of this Bishop that these radical Abolitionists proposed this amputa tion of the body of Christ; but many will follow their lead under this temptation. Bishop Roberts is an or-dained Bishop of the M. E. Church, not with full jurisdiction, but with full powers on his continent. should endow him with full powers everywhere. If our Church plants itself among the diamond mines of Cape Colony, he is full Bishop there, even if every

gold-diggers of California? If Dr. Jacoby had been made Bishop of Europe, as he deserves to be, would we cut him off from America? Would we not say, "Let him come over here and visit our German and American Conferences. Let us utilize him." So should Bishop Roberts be invited to visit our three colored Conferences, and half dozen others that are of the amalgamated hue, including the New England Con-ferences, which are all of this Christian complexion at the heart. Let us utilize him. He can melt into the Episcopal mass as easily as his brethren do into the Presiding Eldership and Pastorate. begin the work of true unification at the head, where it ought to begin. We offset the movement of the Church South, very active, and successful, and certain to be more so if we are timid and wicked in our course, and plant a Bishop of our own creating, created in the place of his predecessor twenty years ago, among his peers, their complete and beloved equal and associate. We open the way for the admission of the Bishops or Bishop elected by the Zion's Church and its over a hundred thousand members. We break down prejudice, build up the Church, keep Africa in our hands and heart, and are ready at once to move out on that continent as God opens the way, and to take possession of all colors in our own land for Christ and Holi-

Let not Africa be given up.

THE SABBATH DESECRATION.

[Rev. Mr. Fulton sends this approving note.]

Thanks, a thousand thanks for the manly ring of our editorial on the "Sunday Secular Lectures The battle is on us, but we shall win the victory. The infidel host reckon without God. We reckon because of Him. Boston is not to be left, like Paris, because of true pulpit and a free pres

The effort this winter is bad, and only bad; but, as usual, they have ruined themselves by their recklessness. The public see the intent. They mean the overthrow of the Sabbath. They have thrown themselves. The movers in this matter know better. They have seen the truth, they have felt it. They have drawn back. The Devil has come back to his house. He finds it "empty," terribly empty of noble resolves, of Christian purposes, and of the characteristics which glorify manhood. But let us hope on. God will triumph.

# A GREAT YEAR

concludes its history with this week. It is great in its deaths, great probably in its births, though that greatness is still without observation except to fond parental eyes, who each believe, especially if it be the first, that there "never was such a baby." Some deaths have been world-famous. Farragut and Lee represent the hostile power of America, both Southerners, one a poor white," like Lincoln, one an aristocrat by birth and breeding. Their history is their nation's, one the highest in all our moral annals; the other, the most lamentable in all our history. Dickens, the most popular novelist that ever wrote the English tongue, except Walter Scott, suddenly fell in the midst of his work. Our own Church has suffered as in no previous year of its history. McClintock, its finest se Thomson, its choicest writer, Cornell, its most liberal enefactor, Kingsley, Nadal, Cobb, Brown, all stars in its crown of rejoicing, blacken her year with funereal pall. The other churches have suffered less, and but few great statesmen, scholars, and men of fame have joined "the innumerable caravan." The deeds of the year have been more marked than the deaths

The Pope convened a council in December of last year. In great pomp and splendor they gathered over the reputed grave of Peter, over the undoubted graves of multitudes of saintly martyrs of the most ancie to desecrate the faith of the Apostles and the Fathers Led by a once Protestant Englishman, and pushed by hordes of fanatic Jesuits of Italy, they proclaimed their feeble old chief Infallible. Without warning, nay, without expectation on the part of all the world, and even of the combatants themselves, the two leading nations of the European continent rushed to war. The very week the Council blasphemed God, their chief national ally and sole national power defied the only Protestant member of that Church, and every minister, is white. power of the Continent to arms. To arms they flew, Why should be not have equal jurisdiction over the and in four weeks "the eldest son of the Church" was a captive, his family in exile, his empire dissolved, and the mighty French nation dashed in pieces as a potter's vessel. He that sitteth in the heavens laughed a their calamity, and mocked when their fear came, when their fear came as a desolation, and their de struction as a whirlwind; for their ecclesiastical head had mocked at Him. No greater historic events have happened this century, none greater religiously have sults of the conflict are not seen, but enough is seen to assure every observer that Papal Romanism has received such a blow as no single year ever before gave it. For with the overthrow of her political power by the temporary destruction of the only State that held equal power with Protestant and Greek empires, came the surrender of her capital to her enemies. Italy possesses Rome. The King of Italy will enter the capital of Italy the eighth of next month. The Pope is "protected," but is no longer protector. He may remain in his palace, or find a home under Protestant patronage. He is only a ruler in a Church, not the king of Rome. The very name of his Church will cease to be expressive of its character, for it will cease to be both Roman and Catholic.

Many movements of the world upward, less obtru sive, have made some progress; others have wavered staggered, and seemingly fallen back. The nation has become settled somewhat in its Southern section though it is still hostile and bitter. Asia is pouring her tribes over our plains, the first drops of a flood of emigration. Temperance struggles to find a foothold whereon to stand, and reorganize its broken columns for a new effort to save the world from its greatest curse and crime. The Church holds up its banner white in the blood of the Lamb, before the opposing hosts of error, in front of the solid columns of Christ, and truth. It has added to its numbers, strength, and influence. It has won to its support again one of its once strongest allies. It has brought many souls into the kingdom. Never have revivals been more numer ons or powerful. The year has not been lost. It has brought forth much fruit unto God. May the one to come yield a yet more abundant harvest of grace.

The essay read by E. H. Rogers, esq., before the Massachusetts State Methodist Convention on "The Relations of Christianity to Capital and Labor," has been published, and is for sale at J. P. Magee's. This was the most striking, perhaps, of the many striking essays read before that body, as coming from a mechanie's hand and brain, it naturally ought to be. It is a powerful argument on the line of Mr. Phillips's much misunderstood and abused remark, that it is a shame to Christian civilization for one man at seventy to be lord of many thousands of dollars, and hundreds He claims that the "acquisitive inshall be sanctified; that is, changed from self seeking to the general good, which is the law of all true Christian life. He shows how impossible it is to carry on American life, even in its necessities, on any such basis of wages as are given the Chinese at North Adams, who eat at a common table, sleep in ranges of bunks along the sides of a single chamber, read no books, have no homes. He gives the cost of a workman's living in this city, items and all, down to a watch crystal (though if he were one of Sampson's Chinamen he would need no watch), and shows that it is over \$100 a month. The whole essay is full of thought and power. Every one interested in this live and growing topic, — and every Christian, especially workman, capitalist and minister, should be interested in it, - ought to read this essay. Bro. Rogers is a very interesting speaker, and will profitably address any lyceum or congregation on this theme.

Dr. Cumming said, in '66, that there would be unprecedented wars, earthquakes, and deposition of the Pope, in or after '68. He asks now if these "prophhave not been fulfilled. Not much. Anyb might have guessed the last, who cast half an eye a Italy, and yet the Pope is not deposed, nor likely to be. As to the wars and earthquakes, they are not "unprecedented." He now tells us Europe is to be ome tripartite, Pan-Slavonism or Russia, Pan-Ten tonism or Germany, and Pan-Latinism or the Catholic powers. The first two all see; no prophecy needed

there. That Spain, Italy, France and Austria are to form a holy Roman empire, is less discernible. If that comes about, we may grant he is one third prophetic. How he lets loose the reins of his imagination in his interpretation may be seen in this specimen, reported in The London Telegraph : -

in The London Telegraph:—

"The 'cities of the nations' we're to fall. Reading this literally, what could it refer to but the surrender of Strasbourg and Metz? Adopting the reading of the Sinaitic text, which substitutes 'city of the nations,' it plainly referred to Paris—so eminently the city of all the nations of the civilized world. Here the lecturer, by way of peroration, referred again to the signs in the sun, pointing out how the photosphere had been recently described as "riddled with heles;" to a volcano in the moon, which had been observed to be in active expution. described as "riddled with heles;" to a volcano in on, which had been observed to be in active eruption in 1868-69; to 'falling stars,' in connection with which he calculated the probability of our whole system gravitating to calculated the probability of our whole system gravitating to the sun, and so being destroyed; and finally, among the 'signs of the times' the aurora borealis recently, was num-bered. This phenomenon Dr. Cumming believed to be iden-tical with the 'primæval light,' which existed before the cre-ation of the sun. 'I am not superstitious,' he concluded; 'but certain signs are set down. Do not these correspond?'"

Yea, verily; but so could they correspond to the fall of Vicksburg and Richmond, of Venice and Milan, in the French, Italian, Austrian war, and to a hundred other events. So, also, in respect to the phenomena of the sun. Still it is always best, in spite Dr. Cumming, to watch, for we know not the day nor the hour wherein the Son of Man cometh.

The Baltimore Advocate thus happily illustrates a modern humbug by an imaginary one of "ye olden

"Imagine the ecstasy with which the early saints, who "Imagine the ecstary with which are early radius, no never beheld anything more marvelous than healing the sick and talking in strange tongues, would have read an editorial item such as so often graces the columns of our latter-day ec-clesiastical journals. Something of this kind, for example, we will suppose to have appeared in the Corinth Epis Eulogist, about the year 54. copal Eulogist, abo

"'REV. DR. APOLLOS.

""On last Sunday morning we had the ineffable pleasure of hearing Rev. Dr. Apollos, formerly of Alexandria, Egypt, preach to our citizens upon the harmony of Christian dogmas with Platonic speculations. His discourse was a most masterly effort. It literally sparkled with invaluable gems of thought. In effort. It literally sparkled with invaluable gens of thought. In range of research, acuteness of analysis, gorgeousness of diction, and flights of imagination that outstripped the soarings of an archangel, we have never heard anything comparable to Dr. Apollos's sermon. For three hours and a half he held the vast audience spell-bound. The eager forward-bent faces, the breathless silence, the sighs of relief that simultaneously escaped from the multitude as some long strain of eloquence reached its conclusion, all attested the miraculous might of the crater. It is not necessary to say that the congression the orator. It is not necessary to say that the congregation went away in raptures. At the close of the services this prince of preachers received a tribute worthy of his genius in prince of preachers received a tribute worthy of his genius in the shape of an invitation to dine with Mr. Crispus, one of our wealthiest citizens, and ex-ruler of the Synagogue. We are happy to state that Dr. Apollos is a regular reader of the Cor-inth Episcopal Eulogist.'"

How our work grows in Utah! The Mission Room give us these pleasing items. Brigham Young will soon have to flee with his concubines to a more congenial soil.

genial soil.

"In our July and October numbers of this year we published cheerful news from the capital and kingdom of the Mormons in the far West. We had some misgivings in regard to the permanent spread of the work through the territory. But a long communication has been received at the Mission Rooms from Rev. G. M. Peirce, Superintendent of our missions in Utah, dated Nov. 4, from which we learn that the work is spreading, and is beginning to enlist all the forms of influence and of benevolence known in our Church. Churches are being built, seminaries and Sundsy-schools organized, and the whole work formed into circuits and stations. The following is the staff of missionary laborers in the field Nov. 4:—

"Rev. G. M. Peirce, Superintendent of Missions in Utah, and Pastor of the Church in Salt Lake City.

"Rev. N. Reasoner, Agent of the American Bible Society.

"Rev. W. C. Damon, Pastor of Corinne Mission, and Principal of Corinne Seminary.

"Rev. A. M. Donely, Pastor at Ogden.

"Rev. E. Smith, Principal of Salt Lake City Seminary.

"Rev. A. M. Donely, Frator at Ogoen.

"Rev. E. Smith, Principal of Salt Lake City Seminary.

"Rev. C. C. Nichols, Salt Lake City.

"It is a matter of joy and hope to see these beginnings in the centre of Mormonism, and in the surrounding towns.

Our Church in Salt Lake City has one hundred members;

Corinne and Ogden, sixty each, and the prospect is bright before us."

The Era acknowledges handsomely its omission of credit in quoting our chronological note on the Pope's assumption and fall, and offers, in case this confession is not satisfactory, to publish our views on Earth-quakes. We shall be glad to have it do so. It will

find them last expressed, at the little shaking The Era itself received in common with all New England. Perhaps the shock was sent to teach these skeptics the connection between natural events and Divine Providence. It is a little odd, that so stiff a Calvinist as Bro. Pierce, who believes that God for His own glory foreordains from all eternity whatsoever comes to pas should fail to see a lower but far truer statement, that God uses the elements about us as warnings, and punishments of ain, and incentives to holiness. May it lose its higher blindness in this lower vision.

Our German brethren in the army in France are scattering tracts and sowing godly seed. If they had more money, they would send them by the million through their camps. We never had such an oppor-tunity to preach the Gospel to all Germany. Who will give his help to this cause? Donations sent to the Tract Society, care of Rev. Dr. Wise, 805 Broadway, New York, will put tracts into the hands, and Christ into the heart of many a German soldier.

WALTHAM MEMORABILIA. — Few places can boast of more truly notable men and things than this beautiful suburban town — destined to the honors of a municipality ere long at

town — destined to the nonors of a tanascape of the present rate of expansion.

Methodism can boast of having received from it one of her most distinguished sons — one even more Methodistic than Wesley himself, if possible — Rev. George Pickering, whose titinerant home was close up under Prospect Hill, itself famous in the trigonometrical observations of our Government. To in the trigonometrical observations, this spot, for fifty years and more, would this veteran return from his wide travels, as regularly as the sun in his circuit; and it is a pity that our denomination has not made his rest-ing place in the old town cemetery as honorably conspicuous as his rare powers and virtues did her faith.

The State also can refer with pride to Waltham genealogy for having furnished one who became a leader among its dis-

r having furnished one who became a leader among its dis-nguished ones on the arens of her own conflicts, preparing m as she did for the broader field of national strife. Nath-

him as she did for the broader field of national strife. Nathaniel P. Banks's history compasses in the space of a few years the extremes of "bobbin boy" in a cotton factory, and Speaker of the Massachusetts Legislature—the commander-in-chief of Massachusetts soldiers at their holiday parade in Concord, and the heroic leader of his beleaguered brigade in the Shenandoah Valley, triumphing with a force of one of his own to seven of Stonewall Jackson's men.

Banks's factory life suggests the reference to Waltham as having achieved the first triumph in running cotton mills, for which she became so famous more than fifty-five years ago, that when Lowell fell into line, her capitalists were obliged to send here to obtain a corps of operatives to "start up" her first factory. The "noisy old mill" is still doing excellent service, on the banks of the Charles River, as substantial, seemingly, as when first put up.

seemingly, as when first put up.

One of the oldest and largest chemical laboratories in the One of the oldest and largest chemical informations in one country is located on the beautiful slope of the river opposite this last establishment, dating full as far back in its history. Here on an immense scale the "Newton" Company carries on the complicated business of forcing sulphur from the Med iterranean, and nitre from Peru, to give up the powerful acid the coatein, and it is one of the most interesting chemical they contain; and it is one of the most interesting chemical they contain; and it is one of the most interesting chemical illustrations to trace the processes resorted to, from the first torturing fires to which these minerals are subjected, to the last stage, when they are enticed into a \$16,000 retort of solid platinum, in which, by another torrifying ordeal, the nitre is separated from the sulphuric solid. About 1,000,000 pounds of the latter are made per month, and of the purest quality to be found in the market. to be found in the market.

The celebrity of the town, however, remains to be mentioned, — its mammoth watch factory, by which, in the short space of fifteen years, it has outdone England, France, Geneva, the world. It was a far-seeing policy, when time was beginning to be money with Americans, for this company to go about the business of making time, and they are doing it to-day, at the rate of 80,000 watches annually, or one was every two and a half minutes. We have patriotism enough admire any good American production — not sufficient vanity to do so occous American — but plenty of indignation when we see an article belittled simply for not being an importation. This was supported to the support of the support tion. This was our feeling, a few evenings since, when a clergyman at a tes-party somewhat patronizingly said, "The Waltham Company make a good cheap watch, but it is a fail-ure on fine watches."

ure on fine watches."

"Beg your pardon," we quickly replied, "we have it direct from the heaviest of importers themselves, Palmer & Bacheller Brothers, that they can best suit their most fastidious customers with a Waltham watch, both in quality and

This ended the matter. But how often is the remark made about American watches being chap, in the invidious sense. Relatively, they are so, we cheerfully grant. On the bench of the superintendent of their fine watches, the other day, we saw a row of movements going through the pr of adjustment. Every index on the dial of each was of adjustment. Every index on the dial of each was of adjustment. Every index on the dial of each was tically exact with that of every other, to a single second. And yet they had just come from the refrigerator or the oven, where they had been tested for hours together, and had thus splendidly endured the ordeal.

The custodian of all the fine imported watches of an old

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Boston house, after closely observing for a long time an "American" watch from the factory at Waltham, requested of its owner an introduction to the man who had achieved such a remarkable success — he wanted to see the man who

A story by Fritz Reuter, a new light in German literature is to be translated for the next volume of the Living Age. is one of the very best of publications, apart from and in spite of its stories, which are the best of that sort. It is a sine que n to every scholar's table.

serials of the Harpers, the Monthly and Weekly, are unsurpassed for their adaptation to the masses. They mind not high things but condescend to men of low degree, not in a low spirit, but to elevate them to high things. They are wonderfully fertile in practical matters; mining, travel, his tory, popular science, the Magazine is full of. The Weekly is very profuse in pictures, and radical in reforms. It quoted lately Bishop Simpson's address in favor of the ballot for women, with its own respecial approval. No better visitors to your table for your children and old folks is found in the land than Harper's Weekly, and Every Saturday. The latter is the handsomer in paper, and a trifle more elegant in selections for its illustrations, but is a little more foreign, though not exclusively so. It is the courtliest journal over published in this country. Those who buy these two papers every week may find their twenty cents well invested, for every week may had here twenty cents were invested, for every member of their family, from the youngest to the oldest, will enjoy the feasts they so elegantly serve up. Appleton's Journal, Scribner's, and the Bazaar, are illustrated journals edited with efficiency. They are among the best

eading children's magazines are Our Young Hours, Good Words for the Young, and Oliver Golden Hours, Folks, Golden Hours, Good Words for the Young, and Oliver Optic's Magazine. Of these the last is the most popular with the boys, the first with the girls, and Golden Hours with the two together. Good Words is well gotten up in looks and contents. The Riverside, the handsomess of them all by far, nd the richest in its contents, has ceased to live. Hours grows in attraction, and is by far the best in its spiritual and religious character. Our Young Folks puts the most money into its pages, and is very successful in attracting attractive writers. Cliver Optic's knows how to make lads live, and is moral and elevating amid all his excitem You can pay your money and take your choice.

The Medford Methodists are lucky in having Franklin Rand The Mediord Methoduse are fucley in having rankinn reads as a member of their church; for that brings John C. Rand, and that brings the printing house of Rand, Avery, & Frye, and that brings the handsomest paper for their fair, in typography and quality, that any fair anywhere ever luxuriated. The taste of a "Christmas pudding" served up at a Malden fair last year lingers yet in the mouth, and makes us selfishly of course question the supreme flavor of the Pioneer, but some of its quibs are excellent, as witness these Prophetic Items from The Pioneer a. p. 1900:—

Owing to the continued illness of the fair paster of the iversalist Church, her pulpit will be supplied next Sabbat a young lady from Tuits College."

"It is rumored that His Excellency Wendell Phillips has purchased an estate in East Medford, and is to enter upon the occupation immediately upon his retirement from the gubernatorial chair. He positively refuses to serve a fourth

Rather had for Gov. Phillips to wait thirty years before he reaches the chair. But Sam Adams's greatest predecessor was about the age "his Excellency" would then be before he reached it. The first man of Massachusetts, and father of the Revolution, never touched her highest seat till as old as Moses when he became ruler of Israel. So the "prophecy" may yet prove a fact.

Congress admits a colored gentleman from South Carolina to a seat in the House, Hon. Mr. Ranney. He is the son of slaves, born in the District of Columbia, thirty-eight years of age, whom even anti-radical papers call "fine-looking." What are we coming to? Will not some one who is desperately afraid of the amalgamation of the races, denounce the journals for calling an amalgam, a mulatto, "fine-looking. Even our ever staid brother, The New York Advocate, commit this atrocious crime. These "flue-looking" brothren, the first that we know, will be stationed at Metropolitan M. E. These "fine-looking" brethren, Church, St. Paul's, Tremont St., and Arch St. The Church can copy the State; Congress Street, Congress. O that it would not follow, but lead; "point to heaven and lead the way." Will it ever do so?

A little misunderstanding seems to have arisen in some sections at our suggestion of brief rather than prolix reports from preachers' meetings. Now, brethren, please don't be too sensitive. We know the heart of the Methodist preacher, and if you knew the heart of the one who happens to be editor for the nonce, you would see that no offense was intended. Far from it. We report public meetings at considerable fully Last week two pages were given to two meetings. The frequent preachers' meetings prevent such fullness. For this reason reference is seldom made to the Boston meeting; too seldom in view of the national importance of some of the subjects presented to it by brethern from abroad. We hope every ers' meeting will be sure and send its chief ite are very glad to receive and publish the

ulist should be informed that the Methodist Conference of Wisconsin passed no vote against croquet.

It was simply mentioned in a discussion on amusements.

Will every minister please read this note from Chicon is an easy matter for all to do likewise. Try it. Go It is an easy matter for all to do likewise. essing the Chicopee pastor, brethren and sisters: —
"I have sent you twenty new subscribers with the m

I hope you have received all, both names and more I have gotten these subscribers by going round au people in my usual social way, calling at house and shop-deserve so credit; have simply done a pastor's duty — will as much anywhere, where the field is large."

It is remarkable how contentedly people conform to fate. A nervous train dragging a slow length of twenty-five hours between New York and Boston beguiles its time cheerfully, while one proposes to sing : -

",O do not be die O do not be discouraged, For Jesus is your friend.

That's a good word for every exigency.

Purchasers of carpeting should read the advertisent another column of the New England Carpet Company, of

co Greeley's Essays, "What I Know of Farming which have been published in The Tribune every week during 1870, are to be printed in book form, and a copy will be sent, post-paid, to each subscriber who sends \$10 for The Daily, \$4 for The Semi-Weekly, or \$2 for The Weekly Tribune, and requests the book at the time of subscribing. This will enable old subscribers to secure the Essays for preservation, on re-newing their subscriptions, and new subscribers will, of course, he glad to obtain them, free of cost. See Advertise-

The advertisement of the Asbury Insurance Company which we noticed on the 15th did not appear in that num-ber. It will be found in this issue. The Company stands ng the first in the country. See what are its per

ever wants his walls covered with beautiful Gern Chromos and engravings at less that fifty per cent the cost of those done in the country, would do well to call at the office of the Riverside Publishing Company, 36 Bromfield St. Messrs. Hall and Goss are gentlemen of taste, and know just what people need and admire in this branch of art.

# PERSONAL.

The well known Sojourner Truth is in this city. Thoughtowards or beyond the nineties, she is yet as strong in sense in voice, in wit as ever. She is burdened with one of the greatest of burdens, how to dispose of the poor ignorant, he less blacks that hang around Washington. She wishes th removed to a homestead in the West. Government talks of building an asylum in Washington. Better by far buy a large tract in Lower Michigan, or Indians, where they can go for work all over the West. We hope arrangements will be made for a public meeting soon, that her story may be heard

The venerable Father Jennison is visiting his friends in this The venerable Father Jennison is visiting his friends in this city. He is full of faith and the Holy Ghost; breaking forth in hallelojahs. It is a glorious proof of our wonderful system—such serene and steadfast ecstasy. May his sun never go down. He was at the first camp-meeting at Eastham, and fifty years ago was a flaming frevivalist. His bow yet abides in strength. His words are clear and powerful. The divinity students at their class-meeting enjoyed his advice, shouts, and beneficitives.

Mr. Tilton has retired from the editorship of The Independent. Few pens are as pointed and graceful as his. He has been a great power in journalisam. His views on social and religious questions, according to his valeductory, had something to do with his retirement. We trust he will again accept the to do with his retirement. We trust he will again accept the blessed faith he so finely and feelingly drow in his "Crown of Thorns," and again resume the mastership he has so long, and, except in these views, so justly honored.

Dr. Cathers, of London, is engaged in the pleasurable en terprise of uniting all Christians in cooperations of systematic beneficence. He dwells on his theme with great "enlargement," and inspires corresponding enthusiasm in his hearers. Whatever may be the upshot of his mission, he is undoubtedly engaged in a great and good work, the unification of the Church. It cannot come too soon.

Few debates in the Boston Preachers' Meeting have equal that which has been going on for several weeks on Sanctifica-tion, that poss assnorum of Methodists. Essays scholarly and eloquent have been read by Rev. Mesers. John Smith, Dorchester, Lansing printed in a volume. ster, Lansing, and Cummings. They ought to be all

Rev. R. H. Howard is engaged in teaching the Infidel Inder of Toledo the doctrine of total depravity. He need not go far to illustrate it. "Circumspice" is all he need to say, as he enters the columns. "Look around you."

Rev. Mr. Vincent has gone South to attend to our Sabbath-school matters; Rev. E. H. Jackson to organize Temperance societies. Both works are good, but the first want of the South is Prohibition. Without it the population, white and black, is utterly wasted. May it win supporters and become powerful in all the South.

A Baptist minister in the centre of the State raised a great excitement in his church by requiring the candidates to take

a pledge not to use intoxicating spirits as a beverage. That is a pledge long since taken in the Methodist Church.

Rev. S. W. Brown, of Waterford, N. Y., lectured in Dan-vers, last week, on "The Sunset Land." The Danvers Times commends it as "a rare intellectual treat." We hope he may repeat it in this region and elsewhere.

Rev. G. W. Woodruff is giving his experiences abroad in a lecture entitled "Bright Days in Europe." No these days more, or can tell their story better.

Retirements are the order of the day. Mr. James T. Fields leaves his long ruled fields in the publishing world, and retires to his "whispering gallery," where the lights that shine upon us are largely lights of other days. The youthful faces of Longfellow, Lowell, Hawthorne, Dickens, Tennyson. faces of Longfellow, Lowell, Hawthorne, Dickens, Tennyson, and not a few such tell of the times when he and they were boys together. Some "sleep theg ther at the foot" of the hill; the rest are moving down to their resting-place. Mr. Fields has the honor of being the first American publisher who treated English writers as men and brethren. Until his house began, piracy had been the law of our trade. Mr. Ticknor began the honest work, and Mr. Fields carried it to completion. He accept to the mean of conjunctions the superior of the mean of conjunctions. began the honest work, and Mr. Fields carried it to comple-tion. He sought out the men of genius abroad, gave them an equivalent for their works, published them in neat English style and built up an Anglo-American house of great celebrity and desert. He leaves his house in good hands, Joseph R. Osgood & Co. Mr. Osgood is a scholar, gentleman and man of tact and business. He knows the line of the house, and will pursue it faithfully. The other partners are worthy of their place in this most popular of publishing houses. May it go on unto perfection. Mr. Fields still retains the editor-ship of the Atlantic.

Huisuo. — Rev. Henry Morgan's new lecture on Humbug exposes the tricks of Fortune Tellers, Wirards, Spirit Rappers, Necromancers, Peter Funks, Quack Doctors, Barnum, and the Devil. It has met a popular demand, and is turning attention to the alarming increase of imposture, and those that thrive on it. His chapel has been crowded again and again by deeply interested audiences, composed of both skeptics and believers, and numbering among them many of the direct the city. the elite of the city.

# The Methodist Church.

OHIO.

ASNIVERSARY OF THE FREEDMEN'S AID SOCIETY. — The Fourth Anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church was held in this city, Wednesday evening, Dec. 6th.

evening, Dec. 6th.

Judge Goodrich presided in the absence of Bishop Clark
the President of the Society. Rev. Mr. Daniels opened the
exercises with prayer. Dr. Rust, the Corresponding Secretary, presented a comprehensive report of the operations of
the Society for the past year, and set forth the vastness and
importance of this enterprise. Dr. Reid followed in a speech
of great merit; his theme was "the past, the present, and
future of the colored man," and rarely have we listened to
a more able exposition of the whole question. It was just

of great merit; his theme was "the past, the present, and future of the colored man," and rarely have we listened to a more able exposition of the whole question. It was just such a speech as we should expect from the Doctor, who is one of the old-fashioned Abolitionists, one who identified himself with this enterprise when it was unpopular. He has ever been the friend of the oppressed, and one of the bitterest opposers of slavery, and he is still true to the interests of the freedmen. No man in our Church has taken a deeper interest in our Southern work, and few more thoroughly comprehend its magnitude and importance.

Dr. Wiley next addressed the audience in one of his best efforts. He asked two questions, Why should we have a Methodist Freedmen's Aid Society? and, Why should we vigorously sustain it? The speech was full of thought, pertinent, fresh, and convincing. He proved that this Society was demanded by the wants of a people so closely connected with us that our weal or woe was identified with theirs. He showed that the Society had accomplished a great work with moderate expenditures. The people do not appreciate it, else they would contribute far more liberally to its funds. No money contributed by our Church has accomplished more for Christ and Methodism. He answered the objections urged against the enterprise with great force and eloquence, and made an effectival angual in its heald. The impression was against the enterprise with great force and eloquence, and made an effectual appeal in its behalf. The impression was excellent. The speakers rendered the cause valuable aid, d the anniversary may be reckoned as a complete

These brethren have been connected with this Society from its origin, and understand thoroughly its working and success. Dr. Wiley has given much time and thought to this move-ment in the South, and is keenly alive to the interests of Methodism, and urges the claims of this Society with great earnestness. We commend to the readers of This Herald the report and the speeches; for they are replete with facts and arguments, and cannot fail to awaken a deeper interest in this noble cause.

# MAINE.

Rev. A. Hatch sends rather late a notice of the Fryeburg Camp-meeting: "It was evident from the beginning of the first religious service, that the Holy Ghost was being poured out upon us. This service was a social meeting in one of the tents Monday evening, and it was good to be there. The preaching aimed to bring souls to Christ, and it was the power of God unto salvation to those that believe. Sinners were converted, backsliders reclaimed and the Church greatly

quickened. The love-feast Friday morning was a season of peculiar interest; about one hundred and forty testified for Christ. Some who had been skeptical with regard to campmeetings very emphatically declared they were convinced that it was a good institution, for they saw and felt that God was manifest in our midst.

"Brother Colby, who presided at the meeting, said that he

"Brother Colby, who presided at the meeting, said that he had attended camp-meetings for thirty years, and considering the circumstances, it was the best he had ever attended. Others who had been at the Hamilton and other camp-meetings the past season, said it was far before any other one they had been to in spiritual interest and power. It has done much for Methodism in this region of country; it has removed many prejudices against camp-meetings that were strongly rooted in the minds of a large number of persons.

"This is the first camp-meeting that has been held in this section of the State and of New Hampshire for about thirty years, and but few of the people ever went to camp-meeting before. It is located about fifty miles from any other camp-meeting either in Maine or New Hampshire, and is directly on the line of the Portland and Ogdensburg Railroad, which is to be finished up to this town early next summer.

the line of the Portland and Ogdensburg Railroad, which is to be finished up to this town early next summer.

"As the immediate result of this meeting, the work of God is advancing all round through the region of country that was represented at it; especially, I hear, there is a glorious work of salvation going on at Cornish, under the labors of brother Stevens. So is the fire burning in other charges.

"Bro. Colby received a purse of nearly thirty dollars as a testimonial of his services.

"It was a unanimous vote to hold another camp-meeting in this section next year, at which we expect there will be great improvements made for the secommodation of all who may be able to attend."

MAINE ITEMS. - The new Methodist Church in Bidd mains. Items. — The new Methodist Church in Bidde-ford is rapidly approaching completion. The vestry was opened for worship last Sabbath. The opening services by the pastor, Rev. S. F. Wetherbee, were highly appropriate and impressive. It was a joyful occasion. Much credit is due to pastor and people for this timely and noble work. Rev. C. J. Clarke, of Saco, has been unable to preach for a few Sabbaths. He is so far improved as to resums his duties.

Newfield is sharing in the good work of grace. The puter, Rev. C. W. Blackmore, is untiring in his labors for the Church's prosperity. The Society greatly need a new hou

Rev. S. F. Strout, pastor of Conway and Bartlett, report a lively interest in all parts of his circuit. More than fifty so have been converted within the past two weeks. Last Sab bath several were baptized, and fourteen united with the church in full connection.

The camp-meeting held in Fryeburg last September was productive of great good. The pastor of the church, Bro. A. Hatch, with his people contributed largely to the success of the meeting. Many sinners were converted and many backsliders reclaimed. A Committee was raised to make arrangements for a permanent meeting in that part of Portland District. d District.

Mercy drops are falling upon Oak Ridge. The pastor, Rev. I. Lord, reports the Church in a healthy state. Some souls recently converted, others inquiring. Rev. H. B. Mitchell, pastor of the Methodist Church in

Rev. H. B. Mitchell, pastor of the Methodist Church in Saccarappa, is stirring up the good people of that village upon the subject of Temperance. Mr. Mitchell believes in putting down the traffic in intericating drinks as the true method of put-ting down intemperance. The Reverend gentleman is not alone in his opinion. His church is enjoying a revival. The Universalist, Unitarian, and Swedenborgian Societies of Portland are contemplating the formation of a "Young Men's Christian Association."

W. C. Brown, esq., whose death is announced in THE HERALD of December 15th, was well-known and greatly be loved by many in Maine.

Portland Methodism is wide awake and stirring. Congress St., Rev. W. H. H. Pillsbury, pastor, is moving for a free church. The religious interest in the society is increasing. The congregations are large and attentive. Several young men have recently commenced seeking Christ. The other Methodist churches in the city (Chestnut and Pine Streets) are flourishing under the pastoral care of Rev. I. Luce and Rev. R. Sanderson. Pine St. is agitating the question of a new house of worship. Allen Mission Chapel, connected with the Chestnut St. Church, is now opened for preaching every Sabbath evening. Rev. E. Robinson officiates, and takes charge of the mission work.

charge of the mission work.

The Methodist Church at Cape Elizabeth is enjoying increased prosperity. The pastor, Rev. J. Fairbanks, recently received from his parishioners a donation of one hundred dollars.

Cape Elizabeth Depot charge is moving for salvation the pastor, Rev. K. Atkinson, commenced a series of evening The e pastor, Rev. K. Atkinson, commenced a series of evening etings this week, with excellent results; already several are

meetings this week, with excellent results; already several are seeking the Lord.

At Cape Rilizabeth Ferry, Rev. W. H. Poster is dealing hard blows to the "rumocracy," and all kinds of sin. The church is prospering under his faithful pastorate.

Casco Bay Islands have at the present no pastor. Rev. J. S. Rice has been obliged to leave on account of ill health. The church is in want of a preacher.

The church in Hollis, under the pastoral care of Rev. S. B. Sawyer, is fighting the "good fight of faith." Some souls recently converted, and others inquiring.

Alfred is renping a harvest of souls. The pastor, Rev. J. B. Lapham, reports the church greatly quickened, and a large

number converted. Rev. M. Wight and others have been rendering good service in the revival which is still going on. The society have recently improved their church property by the erection of new vestries, costing about two thousand

dollars.

At Gray, Rev. H. Chase is charging the enemy with "hot shot." A number have been converted, and the interest is still increasing. Gray is a young but thriving society.

The contemplated Methodist Convention for Maine and East Maine Conferences will not probably occur this winter. The time for proper arrangements is far too short. It is the opinion of many that June or October would be the best time for such a Convention in Maine. All agree, however, that the interests of Methodism in the State demands such a Convention as soon as proper arrangements can be pera Convention as soon as proper arrangements can be per-

THE HERALD is a power for good in the churcaore se. Our people like it better and better.

BIDDEFORD.—Last Sabbath, Dec. 11, was a day of joy and gladness to the Methodist Church in Biddeford.

The old church building, much too small to accommodate the increasing congregation, and much out of repair, was sold in May last, and since that time the Sabbath services have been held in a hall devoted to theatres, dances, etc.

In July the Society comm nced a new church of w In July the Society commenced a new church of wood on a lot 100x150 feet square, on the corner of Foss and Pool Sts., where the parsonage stood, which was sold and removed. The church fronts on Foss St, and is from a plan furnished by Mr. Graves, of Boston. In the sale of the old church the bell and organ were reserved. Without attempting any minute description of the building, I will only say, it presents a neat and tasteful appearance. The spire, which is about 150 feet high, is spoken of as a model of beauty.

The church, including tower, is 196 feet long and 62 feet wide.

The outside of the building is finished, and the vestries a

Entering the church by the front, we pass into the me vestry, 60x50 feet, with capacity to seat 500 persons. In the rear of this are two rooms communicating by sliding doors with each other, and with the large vestry, so that all can be thrown into one room and accommodate about 700 per-

One of these rooms in the rear, the ladies claim for the in-terests of "The Ladies' Circle," a very efficient organization in this Society.

In the rear of the ladies' room is their "kitchen," furnished with cooking-stove, sink, closets, etc., etc., thus preparing

There is a rear entrance to these smaller rooms, which will e used for social meetings during the week.

The vestries are 12 feet high in the front, with wind-

The vestres are 12 ret ings in the rost, with windows of white glass, with gas for evening light.

Last Sabbath, December 11th, the loved tone of the old bell again heard calling us to worship, and though the day was stormy, the house was filled to its utmost capacity.

There was no formal dedicatory service; deferring that till the upper part of the house is finished, which we are hoping will be part summer.

will be next summer.

The pastor, Mr. Wetherbee, selected for his text in the morning a part of the 122d Psalm, "I was glad," etc.

In the evening the Presiding Elder of the District, Rev. J. Colby, was present, and congratulated the society on what they had accomplished, and added much to the interest of the occasion by reporting from various parts of the district, Gorham, Alfred, and other places, where glorious revivals are in

The expense of the church thus far, aside from the lot, hich cost \$3,000, is about ten thousand dollars, and no debt as been incumbered, beyond what is provided for in our sub-criptions when they are all paid in.

The estimated expenses of a large transfer of the street of the large transfer of the large tr

ing Comm their work shall stand as a monnent of their skill and devo

ion.

In carrying on this enterprise, there has been much conflict of opinion and sometimes of feeling; and at times the prospect has been most discouraging. But the clouds have all passed away, and peace and prosperity are smiling upon us. The church is in a state of union and fellowship now, far in advance of what it has been for many years past. There is much revival feeling, and some wanderers are coming back to God

Like Elijah of old, His people here, having prepared the altar and sacrifice, are now praying that the "Fire may fall." May the "God that answereth by fire" hear their excest CFV.

# NEW HAMPSHIRE.

HINSDALE, N. H. - The cause of Meth HINDALS, N. H.— The cause of Methodism has suffered greatly in this place for the want of a house of worship. Bro. Dorr, the pastor, has been laboring to secure funds to build a church and parsonage, of which there is now quite a good prospect that he will succeed. The buildings will cost when finished fourteen thousand dollars. For some months past they have enjoyed quite a religious interest; Christians have been greatly strengthened, and sinners saved. Sixteen have been admitted on probation, and others are seeking.

At Milan, increased interest has been felt in religio

matters. Since last fall, eighteen have been received in full connection, and thirty on probation.

A parsonage has been purchased in a good location, and the finances of the Church are all in a favorable condition. e finances of the Church are all in a favorable condition. he society has recently given the pastor, Rev. G. C. Noyes, a handsome donation.

## VERMONT.

St. Johnshury Distract. — There are just now very good indications upon some parts of this district. Our Campmeeting at Lyndonville was, to many of the tents' companies, a season of unusual success. And under the popular and stirring leadership of our new Presiding Elder, the brethren went back to their fields to work, and the results are beginning to appear.

At Derby, Rev. H. A. Spencer is laboring with his usual zeal, and with more than his usual success. With the sid of Rev. T. McAnn, Col. S. S. Brigham, and others, the work has been pushed, till a hundred and forty-six have been forward for prayers, and many of them added to the Church.

At Denville. Rev. R. H. Berton, aided by Deacon Nichols.

prayers, and many of them added to the Church.

At Danville, Rev. R. H. Berton, aided by Deacon Nichols, of Boston, the lay evangelist, is still pushing the work. There has been quite an extensive move, with many conversions, and it is still extending. The Lord give them success. At Peacham, Rev. J. S. Little is hard at work holding meetings about every evening. The revival commenced there in September. In November, the services of Rev. J. N. Mars were secured. Bro. Mars gave good satisfaction. The results already count up since September thirty-seven additions to that church, six by letter, the rest upon probation. A good financial revival will put Peacham among the best charges on the district.

best charges on the district.

At Hardwick, R. D. Lewis, pastor, the revival has be most uninterrupted for three years, and the good work still goes on. This is now one of the strongest appointments in Northern Vermont, and Bro. Lewis is one of the most ener-

Northern Vermont, and Bro. Lewis is one of the most energetic and efficient pastors upon the district.

We hear also of revivals more or less extensive at Concord, Crafisbury, and other points upon the district. Groton also reports a good and growing interest. There is a good work going on at Newport, and other moves are projected.

The brethren work together harmoniously without rival. ries or jealousies, and God is giving them success. But one thing is noticeable. The best success appears to attend those who espouse most heartily the old Wesleyan customs and doctrines, and cultivate the old Methodist fire. We believe that Methodism has yet a special mission, and that its peculiarities ought to be preserved. Let us be what we profess.

## MASSACHUSETTS.

MASSACHUSETTS.

Rev. D. D. Rulson, of Whitinsville charge, desires to report an increase of interest there, and the conversion of four souls. Three have joined the Church on probation, and the fourth, a non-resident of that place, it is hoped, will do the

same at her home.

The prayers of the faithful are requested for a continuance and increase of the work, and for a few souls who are asking the san

Bro. Hudson also acknowledges the assistance of Rev. Wm. Merrill, of Shrewsbury, in his work, whose aid is gratefully

YARMOUTH. - Rev. N. B. Fisk writes: "The little society

YARMOUTH.— Hev. N. B. Fisk writes: "The little society at Barnstable and Yarmouth is prospering finely.
"Our meetings are increasing in interest weekly. There is a spirit of perfect harmony among the members, who are praying for a revival. Last Saturday evening, December 11th, a large company called at the residence of Dr. George Butler, making himself and his good wife a donation of \$41.25

Butler, making himself and his good wife a donation of \$41.25 in money, besides many gifts. The people learned with regret that Dr. Butler was about to leave them.

He has been a faithful brother and a good class-leader. Though his stay among us has been short, we have learned to love both Brother and Sister Butler, and our prayers shall go with them. May they be as faithful wherever they go as they have been while with us."

New Bedford. — Rev. J. D. Butier writes: "The Bethel services have been well attended during the summer and fall. A large number of seamen have presented themselves as subjects of prayer, and a considerable number have given good evidence of conversion.

"There is a very marked improvement in the spirituality

"There is a very marked improvement in the spirituality of all the Methodist churches in the city, and all are looking for a glorious revival."

The revival interest at North Rehoboth continues. The revival interest at North Rohoboth continues. The pastor, Rev. John Q. Adams, has received between thirty and forty probationers since the interest began. Sunday, December 4th, fifteen were baptized. A number of the converts are young people of the Sabbath-school. Others are heads of families. The revival promises great and permanent profit to the Church.

LEOMINSTER - The Methodist Church in Leominster, LEOMINSTER.—The Methodist Church in Leominster, is receiving such a blessing as never before. Under the labors of Bro. F. Keyes, of Woburn, for three weeks, pastor and members were led into a deep and rich experience of God's saving power. The unconverted also have heard the word with gladness, have sought and found peace in believing. Last Sabbath, the work received a new and great impetus from the presence and efficient labors of the Mourt Bellingham Praying Band of Cheisea; nearly twenty were at the altar for prayers in the evening for the first time.

At this writing, December 15th, more than forty, we trust have been converted, and numbers are still seeking. To God be all praise.

DE

Go Gill Grand Gran

# The Christian Maorld.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — Num. xiv. 21. THE MASSACRE AT TIENTSIN, CHINA. - Respecting the terrible massacre at Tientsin, Dr. Treat, a missionary of the American Board, writes as follows:—

American Board, writes as follows:—

g. "About two o'clock P. M. (June 21st), I heard an ominous gong beat, and a short time after the smoke and fiames from the Cathedral shot up to heaven. It was not long before the Sisters' Hospital shared the same fate, and we fully expected that our houses and the church weald ge next. We heard that our chapels, though not burned, were left with nothing but four walls standing,—dcors, windows, beaches, floors, bell, becks, everything gene. Our timid old Yang (a native helper) was taken by the cue and driven viciently away to the Yamèn (magistrabe's effice). Some of the others were not in so safe queriers, though their lives have all been spared. It Trung (Mr. Stanley's servant) slayed by me faithfully, and though violated follows tried to frighten him away from guarding our property, he stays by day and night. All the native Obtietians, who were estand and seat to the Yamèn, were released as soon as it was accertained where they belonged; although many of them went homes the next day, to find their houses stripped of all their possessions, and their families scattered.

"The most herrible part of the tais remains to be toid. At the beginning of the riot, the French consul rushed to Changhou's (the principal mandarin of the city) Yamèn, domanding that the mob be dispersed; and upon the efficials expressing some doubts of their ability to do so, the Consul fixed his pictol at Chung's feet, and would have resired, I suppose, but was instantly out down and hacked to pieces. All the priests at the Cathedral were killed. All the flisters of Charily were cut to piece and left in the flames."

"Dr. Treat adds: "flome six or eight others were killed, eighteen alto-

the flames.

"Dr. Treat adds: 'Rome six or eight others were killed, eightsen altogether, I think. Such is the history of that day of horrors. What will be the end of it all, no man can tell. It seems quite probable that our work may be interupted, in some measure, as one result. Yet it is the Lord's dring, ist Him do what seemeth to Him best. His Kingdom will undoubt

SLAM.—A few months sings, a said disaster befell the American Presbyterian mission among the Laos at Chiengmai in the north of Siam. The King, who was to some extent tributary to the King of Siam, and who had been exceedingly friendly, suddenly crushed the young mission by murdering such of the converts as he could find, while the others sought safety in concealment. The mission was suspended—one of the missionaries leaving the country, and the other remained at the risk of his life. The United States consul felt that the at the risk of his life. The United States consul felt that the Siamese Government was bound to carry out in good faith its treaty stipulations, appealed to the Government to enforce its authority over the tributary region of Laos. It at once responded, and put the missionaries under the charge of the the son-in-law of the persecuting King, who will soon occupy the throne, as his father, the old King, is quite sick, and will not probably live long. The prince is said to be mild and discreet, and to be a good friend to the missionaries. The Biamaese Government has done itself great credit in the matter. The mission will now doubtless succeed and prosperties a very important field for missionary labor, and one that promises glorious results. mises glorious results.

# Our Social Meeting.

An old circuit hearer tells the "boys" about -

THAT OLD CIRCUIT PARACHER.

The venerable Lyman Beecher, in his later days, used to walk out of town, three miles, in the morning, early enough to ride back with us in the same coach, along with the early clerk boys, I noticed. He cultivated a "live oak" frame, and did not like a "dry rot." That's how he lived to 87, boys; and studied, too. Away with all hot, "stewing-tender drinks, this winter; and take into your lungs the cool, bracing air, before breakfast, without overcoat, students, if you mean to be vigorous.

"Life is real! life is earnest!" exclaimed one who had gathered harvests in the various fields of knowledge. To him, itie's grand object was, to grasp every resource within his reach for the acquisition of wealth, fame, and distinction.

God did not deny the'coveted gifts, but the products of his extraordinary genius afforded him no pleasure in life's last heurs; for while accomplishing his object, he has neglected the "one thing needful."

Watch that widowed mother who incessantly toils for the maintainance of those helpless ones intrusted to her care. A murmur involuntarily escapes her lips, while the unbidden tear atarts from her eye. There is a hidden genius. The aspiring mind soars into fairer realms. The mystic chain bursts, and the rebound causes the sigh and unbidden tear. She turns her attention to the objects of her life-work. The eye of faith looks upward, and a spirit of meek submission takes possession of her soul. She feels that though her lot be an humble one, and she is compassed with infirmity, the sweet assurance is given, "My grace is sufficient for these."

thee."

Though my being's stream gives out no music now, it's
passing back to its far fountsin in the heavens, and there,
"'swill rest forever in the ocean-tide of God's immensity."

The faithful watchman upon Zion's walls, is surely accomplishing his mission while he obeys the injunction, "Go preach
my gospel." He feels that he has no abiding place, and he
seeks one which is to come, "whose Maker and Builder is
God."

see as one which is to come, "whose Maker and Builder is God."

That one who patiently endures life's sorrows and sufferings with a submissiveness to the divine will, is just as surely familing his mission as he, who by his powers of intellect wields a mighty influence among men.

Thus in the various departments of human existence, will moral and intellectual power be given, by carefully investigating God's revealed will to man. The advantages arising from associating with every branch of education a study of the eternal traths revealed in Holy Writ, will only be fully appreciated, when, amid the changes and viciasitudes of life, there comes in whispered accents to the ear of conscience, the blest assurance, that when life, with all its turmoil, shall have ceased, the welcome sound will be heard, well done, good and faithful servant.

# The farm and Garden

Prepared for Econ's Hunald, by James P. C. Hyps destring information on subjects in this department address its Editor, care of Zion's Hunald.

THE WANT OF SYSTEM IN FARMING. - One re THE WANT OF STREEM IN FARMING.— One reason, and perhaps the greatest one, why farmers as a class do not make more money, is the want of system manifested in their operations. There is no calling or occupation where this is more manifest, we think, than among farmers. It is true that it is not possible to bring the business to that exact system that is seen in some other directions, but it is equally true that there is great room for improvement in this direction. Near the large cities, on the farms where considerable attention is given to market gardnings the case is among the improvement. to market gardening, the case is somewhat improved.

Now no merchant, manufacturer, or even mechanic, expects to succeed unless the business is carofully systematized, and the most riged economy practiced in every department. Sometimes the profit is so small when competition is sharp that the small amount saved by a careful system is all the that the small amount saved by a careful system is all the profit made, and this rigid care makes the business a success in one man's hands while it might prove a failure in the hands of one less careful. Now the farmers think they prac-tice economy, and in many instances they do in a certain ditice economy, and in many instances they do in a certain direction; but it is often "ave at the apigot, and waste at the bung." Think of a farmer denying his family many of the comforts of life, and yet leaving his ploughs and harrows in the field all winter, or boards off the barn, or a door by one hinge through which the cold comes to half freeze his cattle, or in summer neglecting his fances, and thus offering a temptation to his neighbor's cattle, of which they are not slow to avail them. as lees, to break in and destroy much of the crop. The fact is, there are many who forget the old proverb "that a stitch in time saves nine," and think some future time will do as well as to-day, and thus acquire the reputation of being shiftless and dilatory. A ride through the interior towns of even New England will reveal many of the shortcomings, only a part of which we have even hinted at. We can tell the a part of which we have even hinted at. We can tall the thrity farmer and the shiftless one from the appearance of the farms and buildings as we pass along the road. It is a well-known and often-repeated maxim that "what is worth doing is worth doing well," and this sentiment should be adopted by all classes of men everywhere. How different would be the condition of many to-day if they had only lived up to this dootrine! The aliphod hit or miss style of doing things might answer for fifty or one hundred years ago, but will not for these times. A better state, a more perfect system is demanded, and each year is setting the standard higher, and he who refuses to heed the signs of the times, be he farmer, artisan or merchant, must fall below those who do. Let every one of our readers, as the new year approaches. farmer, arman or merchant, must fall below those who do Let every one of our readers, as the new year approaches cast about to see if they cannot turn over a new leaf some where, and do very much better in the future than they have in the past.

where, and do very much better in the future than they have in the past.

Work.—It is the habit of many farmers back in the country to waste their time in winter, sitting in the house doing little or nothing. We remember one day in the winter, after the battle of Gettysburgh, as we strolled over the field now made famous, that we came to a farm-house, and wishing to ask some questions, knocked at the door, and as it was opened by the farmer's wife, we saw two men in the middle of the forencon of a pleasant day, sitting by a stove doing nothing. After some conversation, we found that they complained bitterly because our "boys in blue" had stolen their fences to boil their coffee, or to cook messes for the sick and wounded. We thought they had better go to work and build more, rather than be loafing about the house constantly, in the way of the busy wife and mother. If the loss of the fences had the effect to compel them to go to work, it was a blessing rather than a calamity. We regard a plenty of work as one of the greatest of blessings, and we wonder that any person can be content to be idle. If the farmer does not wish to chop wood all the time, he can drive team, take care of his stock, go to mill, read and study, in short, almost anything that is decent and honest, rather than be idle.

"The devil always finds some work for idle hands to do." Young people especially should be up and doing, for there is a great deal of work to be done in this world of ours.

ENEDDING.—The few first snows of winter usually furnish the very best sledding of the whole season and advantage.

SLEDDING.— The few first snows of winter usually furnish the very best sledding of the whole season, and advantage should be taken of them to do up some of the work on the farm, such as transporting heavy stone from place to place, getting up the wood for next season, hauling out manure to distant fields, or those hardly accessible to wheels; in short, there are many things about a place that can be done more economically with a sled than with a cart or wagon. If the ground be frozen, with a little snow, it is just the time to get sand, gravel, or manure, on to the meadow lot or swamp. ground be frozen, with a little snow, it is just the time to get sand, gravel, or manure, on to the meadow lot or swamp, where you cannot drive at other seasons of the year.

# The Righteons Bead.

H. Maria, only daughter of Capt. Jesse H. and Phebe Nickerson, of Orrington, was born April 12, 1834. She was converted in 1864. In 1868, she was married to Capt. Charles F. Smith. During a voyage to South America, Sister Smith fell sick, and steadily wasted away, and on the 29th of August she died in the harbor of Montevideo.

Of Sister Smith, little need be said. She was a good woman. She adorned her profession as a Christian, and filled well the relations of sister, daughter, mother, and wife.

Hampdon, Dec. 16, 1870.

Mas. Melinda Farrier died in Orrington, Sept. 21, 1870, one month after her 80th hirthday. Sept. 21, 1870, one month after her 80th hirthday. Sept. 21, 1870, one month after her 80th hirthday. Sept. 22, 1870, one month after her 80th hirthday. Sept. 21, 1870, o

of Orrington, a member of the M. E. Church, to which she transferred her relation, and in its fellowship she lived and died. This esteemed woman was a most worthy representative of a generation of Methodists that will soon be gone. She was a fit associate of those godly men and women that early laid deep the foundations of religious society in that favored town. She had grace to steady her soul in the stirring activities of her vigorous years; and when her period of labor was passed, and the infirmities of age and the indications of decay might have saddened, if not soured, the spirit, she was abundantly sustained by the same heavenly support. Her motto in life was the Golden Rule of Christ, and her conduct was a consistent commentary upon the requirement. Her death was what might have been expected from her life. Her mind was clouded by disease; but in her lucid intervals, her testimony to the truth of the Gospel, and to the power of Christ to save, was all that the most skeptical could demand, or the most anxious could desire. "All is dark behind; all its bright before." "My brast is in Jesus, blessed be God." A few days before her death, she said to the writer, "I have much joy, much love, and much peace." She will be long held in pleasing remembrance by a large circle of friends, and by the numerous sons and daughters she has left behind her.

A. Parinos.

Anigaria, widow of the late Melvin Newhall, died at the

Hampden, Dec. 16, 1870.

A. PRINGE.

A. PR

gone to the home of the blessed.

MARCELUS T. CHOATS, son of Eben and Jane J. Choate, of N. Whitesfield, Me., died at Norton Mills, Vt., Nov. 20, aged 22 years and 9 months.

Bro. Choate became the subject of converting grace while a student at Kant's Hill Seminary, in the year 1865. One year ago he joined the M. E. Church, in this place, in which fellowship he remained till called to the Church triumphant. Two months previous to his death, he went forth to do business abroad, where he suddenly died of typhoid fever. He was a young man of rare promise, and a bright and useful career was opening before him. He promised great usefulness to the Church; but in the midst of our highest hopes, death has come, in all its sadness. Long will his earnest words for Christ, and his pure, Christian spirit and example be profitably remembered in this community.

Ww. L. Brown.

Newcastle, Me., Dec. 15.

Died, in Otiafield, Sept. 25. Mus. Elizaneze Drowner.

Died, in Otisfield, Sept. 25, Mns. ELIZABETH DUNHAM, aged 83 years and 22 days.

In 1816, Sister D. experienced religion under the labors of the Rev. John Adams, and joined the M. E. Church. She has lived a devoted and useful life. For fifty-two years of that life she lived a widow, respected by all that knew her. Harrison, Dec. 14, 1870.

L. B. G.

In Weston, Nov. 28, PRICY, son of Brother and Sister War-ren Smith, aged 5 years. Although so young, he prayed that God would bless little Percy, and take him to heaven.

Percy, and take him to heaven.

In Danforth, Nov. 28, Bro. REUBEN Snow, aged 71 years.
The morning before his death he inquired, "Is this heaven."
It is almost heaven." He experienced the blessing of full salvation some weeks before his sickness. Such die well.

H. P. Blood.

H. P. Bloop.

Died, in Somers, Ct., Sept. 7, 1870, Widow Nanot S. Paass.

Sister Chapman (her maiden name) was born in Ellington,
Ct., March 31, 1810; was converted and joined the class,
under the labors of Rev. Moses Fifield, in Tolland, in 1824;
joined the Church in Somers, where she was married to Mr.
Chauncy Pease, Nov. 25, 1830, by Rev. R. G. Donnis. She
was unwavering in her attachment to the Church of her
Saviour, for which she was ever willing to do or suffer. She
fell, as she lived, ready to enter the rest which remains for the
people of God.

H. S. Smith.

H. S. SMITH.

How. Charles W. Hatch died in Greenland, N. H., Nov. 8, 1870, aged 60 years.

He was a man of some distinction in politics, having served in both branches of our State Legislature; more in morals, being a truly upright man; and most in piety, being of the household of faith, and of the family of God. At the time of his decease he held the offices of trustee, steward, and superintendent of the Sunday-school. A fitting epitaph might be: "Beloved of God and his brethren." Gro. N. BRYANT.

In Phenix, R. I., Dec. 11, Sister Aux R. TARROX, aged 40

years.

For about twenty years she was a devoted and consistent
member of our Church. Her disease was protracted, her
sufferings great; but her whole trust was in Jesus, and we
doubt not she is now happy with the redeemed.

At the Fall River District Conference, held in North Digh-ton, Dec. 5, 6, and 7, the following preamble and resolutions were presented by Hev. Wm. Livesey, and passed by a vote of the Conference:—

Whereas it has pleased Almighty God, in His wise but inscrutable providence, suddenly to remove by death from among us our very much estemed and dear brother, Raw. Rossar Paasone, interpate of the M. E. Church at Stoughton, we are bereby admonished of the uncertainty of His and the importance of Hving in a constant preparation, as we have no doubt

Church at coordinates.

Church at coordinates.

While websan but regret his early comoval in his ripe manhood, his grow-ing popularity and the sussential search and the state of the popularity and to the church as the popularity and the search and the state of the popularity and the search and the search

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PROGRAMME.—Wednesday evening, Freaching — Wm.
E. Beenett, J. H. Knott.
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BasArs: "Retemporaneous and Manuscript Preaching," J. Evans; "1s this Earth to be the Future Residence of Saints?" A. W. Brown; Writzes Sermon, Gor.
Av. 35-38, C. D. Stafford; "Pear as an Element of Religious Character," G. P. Warnes; "The Importance of
Building, or Securing by Purchaving and Furnishing
Houses for the Residences of Preachers," J. H. Knott;
"The Ministry of Angels," G. C. Noyes; "Christian
Holiness—its Nature and Importance as Taught in the
Bible," W. E. Bennett; "The Moral and Bellgious
Character of Peter when He Decised Christ," G. Powell;
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the Predecesors and Secesser to Each Other, in our
Hisserant Ministry," G. H. Smith; "Modified Predding
Riderblip," D. J. Smith;
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v. 7; C. D. Stafford, Matt. v. 10; M. Pattes, Matt. v.
13; H. Kendali, Matt. v. 13; O. H. Smith, Jer. vill. 22;
D. J. Smith, Rev. xxil. 12; J. Kvans, Mutt. v.—; L. H.
Massure, Matt. v. 9; G. P. Warner, Matt. v. 11; A.
Ketth, Matt. v. 16; M. P. Marshali, Rom. xil. 1, 2; R.
Hanson, Acts xvil. 6; Wm. Mercelith, Rom. xil. 1, 2; R.
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